

Pali Text Society

TIKAPATTHĀNA

OF THE ABHIDHAMMA PIṬAKA

PART I.

PACCAYAVIBHANGAVĀRA

TOGETHER WITH

BUDDHAGHOSA'S COMMENTARY
FROM THE PAÑCAPPAKARAṆATTHAKATHĀ

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EDITOR'S FOREWORD.

AFTER a delay of five years a commencement is herewith made of an edition of the first part of the seventh and last work in the Abhidhamma Piṭaka—the Paṭṭhāna or Mahāpakarāṇa or 'Great Book.' It may be remembered that by an oversight of ignorance the second part, or Duka-paṭṭhāna, was published first, fifteen years ago. The cause of this oversight is stated in my Preface to our edition of that work. It was due to a not unreasonable assumption of learned cataloguers that two comes before three (*duka, tika*). In those days we knew even less of Abhidhamma than we do now, or a clue would have been afforded by the Dhammasaṅgaṇi-Mātikā. There, at a glimpse, in the P.T.S. edition, at Dr. Edward Müller's table of contents, it will be seen that 'Tikaṇ' holds the prior position, the rest of the work being an analysis of concepts considered as 'Duka's.'

The obvious course, in view of this dislocated order of publication, was to make good without loss of time. But so steady has been the influx of first editions (and important reprints) by other contributors that, unless we had postponed the edition of the Yamaka—the immediately preceding book of the Abhidhamma Piṭaka—no opportunity has presented itself till now. Nothing was known of the Yamaka; a good slice of the Paṭṭhāna was known. And so the Tikapaṭṭhāna had to bide its time some years longer.

Even now we publish only a quite exiguous amount of the text. But the corresponding portion of the Commentary has been in type for five years awaiting publication. And

other considerations decided us to issue just this little dual instalment. Inflated cost of production and a stationary rate of subscription are limiting our rate of output—thus, we could not well afford a less slender volume. Moreover, this text needs its Commentary more than most others. And the portion of each that we publish is introductory; beyond there stretches the long section of the first *Tika*—the *Kusalattika*—that is, the consideration of experience as moral, immoral, and unmoral in connection with these twenty-four modes of relation (*paccaya*) existing between phenomena. To have included this *Tika* would have multiplied the bulk of the volume very considerably. It could not be done.

I hope, before resigning all further editorial labours, to follow up this little First Part with one larger and final volume, in which the *Kusala-tika* (and its Commentary) will be set out with sufficient fulness to show as a sample of the scheme of the whole work, and then the remaining *Tikas* will be indicated in some more or less condensed form. Such was the plan I set myself in the Preface to the *Dukapattthāna*. I have yet to be convinced that it will serve any useful purpose whatever for the present and following generation—to predict no further—to set out in complete detail these pathetic preoccupations of an age of early schoolmen, prevented by their hedged-in lives, by the lack of written books, by their limited locomotion, from developing any constructive ability, any widening of their outlook on facts, past, present, or to come. Their missionary brethren of the Order were active and a-field, and were learning much. Not so these *Ābhidhammikas*. It is true that Buddhaghosa, in his discussion of the *Paṭicca-samuppādo* (*Visuddhi-Magga*, pp. 532 ff.), tries to utilize the twenty-four causal relations to push home his analyses. But here we have an author with a literary tradition of some centuries informing mind and pen, or stylus. We have not the stiffly compiled mnemonics of canonical *Abhidhamma*. His application of the *paccaya*'s to a given

subject will probably prove more instructive to the student than any detailed consideration of the *Tikapattthāna* itself.

Meanwhile, the circumscribed portion of that work here published is well worth the study of the historian of Buddhist ideas, and of logical and philosophical ideas in general. It is the one notable constructive contribution to knowledge in the *Abhidhamma*. Even at the present day our logicians and philosophers are not in agreement as to how to define relation between things or qualities, much less as to admitting any definite maximum in the number of such relations. We read on one page of such abstractions as cause, resemblance, succession; on another of such relatively complex concrete relations as 'paternity.' Admitting such as the latter, a numerical limit becomes impracticable. The early Buddhist schoolmen decided to limit themselves to twenty-four, and, either to lend supreme authority to this decision or to foster an old tradition, ascribed the list to their founder. But they were, from a more modern point of view, too childlike in such matters to explain just why these twenty-four—so many and no more—were chosen. And, so far as I have been able to gather, their descendants have never adequately done so either.

A lucid and otherwise admirable disquisition on the Buddhist philosophy of relations by Mahāthera Ledi Sayadaw of Mandalay was published in the *JOURNAL* for 1915-16. This should be consulted without fail by all who seek to understand this *Paccaya-naya* in general and in particular. It is the best thing on the subject that has been published by an Asiatic Buddhist, and it will only be surpassed, in the case of any similarly bred writer, by one who has so far acquainted himself with the latest European research, that he can detach himself from the uncritical standpoint of his tradition, and treat the subject critically and comparatively.

The Mahāthera (who is known to be no mere follower of tradition) judges that the twenty-four *paccaya's*, or modes

of relation between things (*dhammā*), are so many *paṭṭhāna*'s. And by this he means chief or pre-eminent aspects of the causal relation (*op. cit.*, p. 26: *pa-tṭhānaṃ*). Buddhaghosa, that is, the commentarial tradition, offered three alternative, optional meanings (below, pp. 9 f.):—*Paṭṭhāna* means either *paccaya*, or something analyzed (*pa-tṭhapana*, *vibhajana*), or an established procedure (*paṭṭhita*, *gamana*). Hence, even in his day the word was elastic, multi-significant.¹ And he gives no measure for confining the number of *paṭṭhānas* to twenty-four—not even the rough test of pre-eminence.

The Mahāthera goes on to subsume *paṭṭhāna* under *paccaya*, as a special kind of *paccaya*, applicable only to a relation that is, so to speak, immediate or direct, not to effects which are the outcome of such a relation. How far this is again an original point of view I cannot say. I do not find it in the Commentary. But I do find therein nothing to veto our considering the term *paṭṭhāna* as covering a special analytical study of *paccaya*. Namely, one thing, in happening as conditioned by (*paccayā*) another thing, manifests itself as being in certain ways related to, or correlated with that other thing. The principle of causation, or conditionedness, is in the Buddhist scriptures enunciated often and with manifold emphasis in the doctrine called *Paṭicca-samuppāda*, or causal genesis, but chiefly in the *Nidāna-Samyutta*, a translation of which we are issuing next year. But the resolution of this conditionedness into a number of relations, where causality is for the most part not obvious, is dealt with not at all in the four *Nikāyas*, but in the later analyses summed up as *Abhidhamma*, and only in the last book of that.

The twenty-four, then, are not met with in *Vinaya* or *Suttanta*, and are relegated to one book only—except for a few partial references in the *Kathavatthu*—to the last corner of *Abhidhamma*. Nevertheless, the twenty-four, as

¹ Cf. *Jāt.* i., 78 (*Nidāna*).

stated in the 'Great Book' so placed, and as applied with immense patience and sagacity of psychological analysis to a number of ethical concepts, have profoundly impressed the Buddhist scholastic mind, from Buddhaghosa's age to the present day. The English reader can now refer to Maung Tin's translation of Buddhaghosa's first Abhidhamma Commentary: the *Expositor* (p. 17), and read how it was only when he reached the 'Great Book' that the Buddha's omniscience found its full opportunity, and in the exposition of which the full glory of his rays shone forth. And the Burmese Mahāthera, in concise and simple language, testifies in his turn to its importance.

It is not at first sight obvious why the long, dreary, unreadable analyses of the twenty-four relations as aspects of concrete states of mind should rank as such a crown to the Abhidhamma Piṭaka, or as such a supreme opportunity to the Teacher. I figure it on this wise.

We know that in setting forth a doctrine of change (*anicca*) and of non-Ātmanism—which is a special aspect of change—the doctrine of natural causation necessarily took first rank in Gotama's philosophy of life. It became necessary (to avoid mental anarchy) to show that phenomena, however they were started, proceeded, in changing, according to a natural order of cause and effect, and not 'anyhow.'¹ But his actual teaching—as differing in emphasis from his philosophical basis—concentrated itself on the attainment of happiness for men by men. (He called it the cessation of unhappiness.) And he so teaching, the exposition of his law of natural causation—'this being, that comes to be . . . this ceasing, that ceases,' etc.

¹ Perhaps we are all a little wiser now about Buddhist philosophy, yet I have seen that philosophy seriously condemned because, for it, the course of ever-changing phenomena was quite fortuitous! I forget the book's title, and it is better forgotten. The history of science, it has been well said, gives us 'a definite impression of the persistent progressive way in which man has learned to say, "If this, then that," which is half of science' (J. A. Thomson, *New Statesman*, January 1, 1921). But Gotama taught it him first.

—was almost always *applied* to show how, in life and rebirth, suffering comes to be, and how suffering can be made to cease. Now and then, as I have shown elsewhere,¹ the law is taught freed from this connection, but so rigid the connection remained that even in the Abhidhamma, where all edifying discourse was of purpose eliminated, the doctrine of causal genesis is set out still bound up with *dukkha*, and without any freedom of analytic treatment. This is in the Paccayākāra (*i.e.*, Paṭicca-samuppāda) section of the Vibhanga. And it is only in the Paṭṭhāna that we come upon an attempt to go into the doctrine of the conditioned flux of things in an analysis which is taken independently of the genesis and cessation of *dukkha*.

Herein the obviously right course—the course actually taken—was to unfold the denotation of the key-word of the Paṭicca-Samuppāda: the word *paccaya*. 'From-the-*paccaya* : "sense" [comes] contact. From-the-*paccaya* : "contact," feeling,' and so on, runs the formula of causal genesis. Now, in how many ways can there exist *paccaya* between any two given phenomena or 'states'? Mainly, it was thought, in twenty-four ways. And so we get what *paccaya* chiefly denoted. (That they came to be called *paṭṭhāna* does not really matter. That word does not occur in the text, and is probably a compiler's title.)

Having got our denotation set out, we would fain have come next on a discussion of the connotation, the import of *paccaya*. But in the text we get nothing of the sort. The great vision of Gotama had revealed to his age a world of causal order, that, so seeing, man might get a grip on the inexorable truth that *this* kind of deed brought *that* kind of result, that in his own hands it lay to make or mar his destiny, individual or corporate, that his was the opportunity, renewed again and again, to breed or to cast out sorrow and suffering. But the early Ābhidhammikas were too near this great mind, and yet too far from it. They

¹ *Buddhism*, 1912, p. 93.

could not listen to the departed Master. Neither could they study his words properly focussed, that is, in verbatim written records. They had only fragments of orally preserved narrative. And it is not till Buddhaghosa settled the text of the Commentaries centuries later that we come upon a discussion of the meaning of *paccaya*, of what it is that takes place in the flux of things that is signified by *paccaya*.

And first he is dominated by the 'letter,' the form of the name. 'A thing which persists or happens, not having repulsed (not being opposed to, *a-paccakkhāya*) another thing, is said to be a *paccayo* of it; it makes to go on because of that' (*pacc* for *paṭity*-, *aya* = makes to go).¹ Then he lays hold of the *lakkhaṇa*, which corresponds roughly to the 'specific difference' in our logic, and gets more liberty: 'Aiding is the mark of *paccaya*. That thing (*dhamma*) which is a helper of the persistence or happening of that (other) thing is said to be its *paccaya*.' And then he adds five synonyms of *paccaya*, all of which are of causative import.

Now the words *upakaraṇaṇ*, *upakāro*, *upakārako*, in the sense of helping, help, helper, are met with in the Sutta Piṭaka (*upakāraka* is in the prose of the Jātakas). And it may well be that Gotama, in discoursing of cause and effect, made use of them. The language actually put into his mouth on these occasions is not a little stiff and elliptical, and no such lucid aid to exposition has survived save in the Commentaries. When we note what a humane and human teacher he was, making himself all things to all men, we are constrained to see in many of his utterances as written no more than the skeletons of the body of his doctrine, handed down orally through generation after generation of 'after-men,' with all the pithy sweetness of them withered and lost.

But this is supposition. No such grasp of the root of the matter has been handed down in the Abhidhamma.

¹ See below, p. 11.

The entire Paṭṭhāna is devoted, first to an inquiry into these twenty-four ways in which x is *paccaya* to y ; secondly, into illustrating how, in things material or mental, each kind of *paccaya* and groups of *paccayas* obtain. And here, in English, is the *Uddesa*, or statement of the twenty-four :

- | | |
|--------------------------------|--------------------------|
| 1. Condition, causal relation. | 12. Habitual recurrence. |
| 2. Object (presented to mind). | 13. Action. |
| 3. Dominance. | 14. Result. |
| 4. Contiguity. | 15. Support. |
| 5. Immediate contiguity. | 16. Control, faculty. |
| 6. Co-nascence. | 17. Jhāna. |
| 7. Reciprocity. | 18. Path, means. |
| 8. Dependence. | 19. Association. |
| 9. Sufficing dependence. | 20. Dissociation. |
| 10. Antecedence. | 21. Presence. |
| 11. Consequence. | 22. Absence. |
| | 23. Abeyance. |
| | 24. Continuance. |

To the modern reader there may seem not a little redundancy in this list. Buddhists themselves have thought so for centuries: 5 is treated as a variety of 4, 23 of 22, 24 of 21; 17 is a mode of 2. Others are the same relation considered with emphasis on either x or y —e.g., where x is antecedent, y is consequent (10, 11). And association, dissociation (19, 20) would by us be called a case of difference in likeness. Sufficing dependence is the supremely or sufficiently determining condition in a group of conditions or interdependence. And it is an interesting thing to find in a manual centuries later than Buddhaghosa, namely, the *Abhidhammattha sangaha*, that 'all these 24 *paccaya*'s are reducible to Object (2), Sufficing dependence (9), Action (Karma, 13), Presence (21).'¹

More important is the question how far, in the light of this manifold content, are we justified in rendering *paccaya*

¹ Pt. VIII. § 12. See *Compendium of Philosophy*, p. 197.

not only by 'relation,' but also by 'causal relation,' cause or condition? Relation is connectedness spatio-temporal, material, mental, or 'materio-mental.' Cause is either a bundle of conditions, or that condition among others without which these cannot produce the effect for which their presence is none the less essential. I need only mention the classic lighted match with the gunpowder, the air, and the rest. Are all those twenty-four relations *causal*? Or are we wrong in rendering the Causal Genesis formula with 'conditioned by' or 'because of' for *paccayā*, and should it be just 'related to' 'connected with'? This is a point of quite modern interest, for with us causality has tended to be loosened from its older archetype of 'will in action,' and to be resolved into uniformity of happening.¹ But for the Buddhist 'things' were just 'happenings.' In the vast flux or *saysāra* of happenings he was chiefly concerned with mental and moral happenings, and with the order or *niyama* in these. And I think that *paccaya* for him meant not so much a *compulsory* sequence or conjunction, as a uniformity, a regular happening in sequence or conjunction. This is, after all, consistent with Gotama's word '*Imasmij sati, idag hoti*,' etc. 'This being, that is,' or 'comes to be.' It is really quite a modern definition of both cause and correlation.

Hence, when we render *paccaya* now by 'cause' or 'condition,' now by 'relation,' we are not inconsistent. We are reckoning cause, condition under the wider genus of relation, and we are reckoning cause, condition, relation under the still wider genus of uniformity of happening.

Nor need we find that we have hereby paralyzed the force of *paccaya*. We can still see in it the *upakāraka*, the aider, the *upakāra*, the aid, passing in the relation from one 'happening' to the other 'happening.' Everything for the Buddhist is interdependent. Nothing happens

¹ Cf. Bertrand Russell's lecture on the Notion of Cause in *Our Knowledge of the External World*. He defines causal law in terms of 'relations' and time.

save because of some other law-governed happening. This is the old Sutta-use of the word *hetu*, the first of the 24. In Abhidhamma-use, *hetu* has become restricted to six mighty *hetu*'s: the springs of action—three moral, three immoral. In the Suttas *paccaya* and *hetu* are used in apposition: *Ko paccaya, ko hetu?* 'Why?' In Abhidhamma *hetu* has become a variety of *paccaya*, and so restricted a variety that we can no longer render it quite accurately by just 'condition' or 'cause.'

This may seem a pity, but it isn't really. For with *hetu* thus restricted, we must accordingly continue to see in any *paccaya* not merely 'relation,' as our own logicians have restricted the term, but 'causal relation,' and by causal relation a uniformity of this or that kind in the happening of *x* and *y*, by which, in a way, *x* helps *y* to come to be.

And this is not done by *x*'s creating *y*, as if causes or conditions were the parents of effects, but—so the mediæval and modern hypothesis runs—it is done by *x* passing itself, its nature, its function, as a happening, on to *y*. This transferred 'virtue' came to be called *satti* (Skr. *śakti*), a word which in Indian theology has played an interesting part. One happening is (causally, uniformly) related to another when, as it arises and passes, its 'virtue,' its efficacy, its *vim*, informs another happening. The Mahāthera Ledi adopts this hypothesis, but I think we must come down to Ariyavaṃsa of the fifteenth century before we find the word adopted, adopted probably to express a belief implicit already in the Commentaries.

A word on the sources of our texts. The transcription of the Tikapaṭṭhāna from the Siamese Tripiṭaka printed edition was placed in Miss Noakes's hands soon after the issue of the Dukapaṭṭhāna. This was completed from the Burmese Hantawaddy Press edition by Miss C. J. Dibben, who also collated with this edition Miss Noakes's transcript, the Siamese issue of the Paṭṭhāna, not being printed

in its entirety. The Burmese text, as I stated in the prior volume, was the kind gift of the English Thera, Ānanda Metteyya.

The Commentary, last in the collection known as the *Pañcappakaraṇaṭṭhakathā*, or Commentary on Books III. to VII. of the *Abhidhammapiṭaka*, was transcribed nine years ago from a Singhalese palmleaf MS. in our possession by Messrs. J. H. Wisdom and R. Marr Murray. They also collated with it the Mandein Press Burmese edition, both Burmese texts being the work of that excellent editor Mg. Saya U. Pye. The work, as will appear in a subsequent part, is mainly a Commentary on the *Tikapaṭṭhāna*.

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CHIPSTEAD, SURREY.

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I have touched on the subject of the Paccayas in *Buddhist Psychology*, 1914, pp. 185, 193 f., and have dealt with it under 'Relations,' *Encyclopædia of Religion and Ethics*.

In the text K=Siamese printed edition, S.=Singhalese MS. (see above), B., Br. in text=Burmese Hanthawaddy (Rangoon) edition, Bm. in Comy.=Burmese Mandein edition.

CONTENTS.

	PAGE
TIKAPATTHĀNA :	
PART I.—PACCAYAVIBHANGAVĀRA -	- 1
COMMENTARY ON THE SAME -	- 8



TIKAPATTHĀNA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

I.

[PACCAYAVIBHANGAVĀRA

Paccayuddesa].

- | | |
|-------------------------|-------------------------|
| 1. Hetupaccayo. | 13. Kammapaccayo. |
| 2. Ārammanapaccayo. | 14. Vipākappaccayo. |
| 3. Adhipatipaccayo. | 15. Āhārapaccayo. |
| 4. Anantarapaccayo. | 16. Indriyapaccayo. |
| 5. Samanantarapaccayo. | 17. Jhānapaccayo. |
| 6. Sahajātappaccayo. | 18. Maggapaccayo. |
| 7. Aññamaññappaccayo. | 19. Sampayuttappaccayo. |
| 8. Nissayappaccayo. | 20. Vippayuttappaccayo. |
| 9. Upanissayappaccayo. | 21. Atthipaccayo. |
| 10. Purejātappaccayo. | 22. Natthipaccayo. |
| 11. Pacchājātappaccayo. | 23. Vigatappaccayo. |
| 12. Asevanappaccayo. | 24. Avigatappaccayo. |

[Paccayaniddesa.]

1.

• *Hetupaccayo* ti hetū hetusampayuttakānaṃ dhammānaṃ taṃ-samutthānānaṃ ca rūpānaṃ hetupaccayena paccayo.¹

2.

Ārammanapaccayo ti rūpāyatanāṃ cakkhaviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ ārammaṇapaccayena paccayo. Saddāyatanāṃ sotaviññānadhātuyā

¹ K. adds ti at the end of each paragraph.

. . . gandhāyatanaj ghānaviññādhātuyā . . . rasāyatanaj jivhaviññādhātuyā . . . phoṭṭhabbāyatanaj kāyaviññādhātuyā ; taj-sampayuttakānañ ca dhammānañ ārammaṇapaccayena paccayo.

Rūpāyatanaj [cakkhudhātuyā] . . . saddāyatanaj . . . gandhāyatanaj . . . rasāyatanaj . . . phoṭṭhabbāyatanaj . . . sabbe dhammā manodhātuyā taj-sampayuttakānañ ca dhammānañ ārammaṇapaccayena paccayo.

Yaj yaj dhammaj ārabha ye ye dhammā uppajjanti citta-cetasikā dhammā, te te dhammā tesaj tesaj dhammānañ ārammaṇapaccayena paccayo.

3.

Adhipatipaccayo ti chandādhipati chandasampayuttakānañ dhammānañ taj-samuṭṭhānañ ca rūpānañ adhipaccayena paccayo. Viriyādhipati viriyasampayuttakānañ . . . cittādhipati cittasampayuttakānañ . . . vīmaṇsādhipati vīmaṇsasampayuttakānañ dhammānañ taj-samuṭṭhānañ ca rūpānañ adhipaccayena paccayo.

Yaj yaj dhammaj garuṇ katvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesaj tesaj dhammānañ adhipatipaccayena paccayo.

4.

Anantarapaccayo ti cakkhaviññādhātu taj-sampayuttakā ca dhammā manodhātuyā taj-sampayuttakānañ ca dhammānañ anantarapaccayena paccayo. Manodhātu taj-sampayuttakā ca dhammā manoviññādhātuyā taj-sampayuttakānañ ca dhammānañ anantarapaccayena paccayo. Sotaviññādhātu . . . ghānaviññādhātu . . . jivhaviññādhātu . . . kāyaviññādhātu taj-sampayuttakā ca dhammā manodhātuyā taj-sampayuttakānañ ca dhammānañ anantarapaccayena paccayo. Manodhātu taj-sampayuttakā ca dhammā manoviññādhātuyā taj-sampayuttakānañ ca dhammānañ anantarapaccayena paccayo.

Purimā¹ purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo . . . avyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ . . . avyākatānaṃ dhammānaṃ anantarapaccayena paccayo. Purimā purimā avyākatā dhammā pacchimānaṃ pacchimānaṃ avyākatānaṃ . . . kusalānaṃ . . . akusalānaṃ dhammānaṃ anantarapaccayena paccayo.

Yesaṃ yesaṃ dhammānaṃ samanantarā ye ye dhammā uppajjanti, te te dhammā tesāṃ tesāṃ dhammānaṃ anantarapaccayena paccayo.

5.

The cases where samanantarapaccayo obtains are the same as in 4.

Yesāṃ yesāṃ dhammānaṃ samanantarā ye ye . . . (as in 4) dhammānaṃ samanantarapaccayena paccayo.

6.

Sahajātapaccayo ti cattāro khandhā arūpino aññamaññaṃ saha-jātapaccayena paccayo. Cattāro mahābhūtā aññamaññaṃ . . . Okkantikkhaṇe nāma-rūpaṃ aññamaññaṃ saha-jātapaccayena paccayo. Citta-cetasikā dhammā citta-samutthānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ saha-jātapaccayena paccayo. Rūpino dhammā arūpīnaṃ dhammānaṃ kañci kālaṃ² saha-jāta- . . . , kañci kālaṃ na-saha-jāta-paccayena paccayo.

7.

Aññamaññapaccayo ti cattāro khandhā arūpino . . . Cattāro mahābhūtā . . . Okkantikkhaṇe nāma-rūpaṃ aññamaññapaccayena paccayo.

8.

Nissayapaccayo ti cattāro khandhā arūpino³ . . . cattāro mahābhūtā . . . okkantikkhaṇe nāmarūpaṃ aññamaññaṃ

¹ B. pūrimā *alidāys*.

² Br. kiñci kāle.

³ K. arūpīno.

nissayapaccayena paccayo. Citta-cetasikā dhammā citta-samuṭṭhānānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ nissayapaccayena paccayo. . Cakkhāyatanaṃ cakkhaviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ . . . Sotāyatanaṃ . . . Ghāṇāyatanaṃ . . . Jivhāyatanaṃ . . . Kāyāyatanaṃ kāyaviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo. Yaṃ rūpaṃ nissāya¹ manodhātu ca manoviññānadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññānadhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ nissayapaccayena paccayo.

9.

Upanissayapaccayo ti purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kesañci upanissayapaccayena paccayo² . . . pacchimānaṃ avyākatānaṃ upanissayapaccayena paccayo. Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ (1) akusalānaṃ . . . (2) akusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo. Purimā purimā avyākatā dhammā avyākatānaṃ . . . kusalānaṃ . . . akusalānaṃ dhammānaṃ upanissayapaccayena paccayo. Puggalo pi upanissayapaccayena paccayo, senāsanaṃ pi upanissayapaccayena paccayo.

10.

*Purejātapaccayo*³ ti cakkhāyatanaṃ cakkhaviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo. Sotāyatanaṃ sotaviññānadhātuyā, ghāṇāyatanaṃ . . . kāyāyatanaṃ kāyaviññānadhātuyā . . . rūpāyatanaṃ cakkhaviññānadhātuyā . . . saddāyatanaṃ sotaviññānadhātuyā . . . phoṭṭhabbayātanaṃ kāyaviññānadhātuyā . . . rūpāyatanaṃ, saddāyatanaṃ . . . phoṭṭhabbayātanaṃ manodhātuyā taṃ-sampayuttakānaṃ ca dham-

¹ On this interesting abstention from the use of *indriyavattu*, see S. Z. Aung in *Compendium*, p. 278. Cf. *Comy.* below, p. 14.

² B. omits this sentence.

³ B. *pāro* always.

mānaṃ purejātapaccayena paccayo. Yaṃ rūpaṃ nissāya¹ manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ (a) manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ purejātapaccayena paccayo, (b) manoviññāṇadhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ kañci kālaṃ² purejāta- . . . , kañci kālaṃ na purejāta-paccayena paccayo.

11.

Pacchājātapaccayo ti pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo.

12.

Āsevanapaccayo ti purimā purimā (a) kusalā dhammā . . . (b) akusalā . . . (c) kiriyāvyākātā dhammā pacchimānaṃ pacchimānaṃ (a) kusalānaṃ . . . (b) akusalānaṃ . . . (c) kiriyāvyākātānaṃ dhammānaṃ āsevanapaccayena paccayo.

13.

Kammapaccayo ti kusalākusalaṃ kammaṃ vipākānaṃ khaṇḍhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo. Cetanā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānaṃ ca rūpānaṃ kammapaccayena paccayo.

14.

Vipākapaccayo ti vipākā cattāro khaṇḍhā arūpino aññam-aññaṃ vipākapaccayena paccayo.

15.

Āhārapaccayo ti kabalīkāro³ āhāro imassa kāyassa āharapaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃ-samuṭṭhānānaṃ ca rūpānaṃ āharapaccayena paccayo.

16.

Indriyapaccayo ti cakkhundriyaṃ cakkhuviññāṇadhātuyā . . . sotindriyaṃ sotaviññāṇadhātuyā . . . kāyindriyaṃ

¹ See p. 4, n. 1, and p. 6 (21).

² B. kiñci kāli.

³ So S.; K. kavalī°; B. kabalīkāro.

kāyaviññānadhātuyā taṇ-sampayuttakānañ ca dhammānaṃ indriyapaccayena paccayo. Rūpajivitindriyaṃ kaṭattā-rūpānaṃ indriyapaccayena paccayo. Arūpino indriyā sampayuttakānaṃ dhammānaṃ taṇ-samuṭṭhānānañ ca rūpānaṃ indriyapaccayena paccayo.

17.

Jhānapaccayo ti jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṇ-samuṭṭhānañ ca rūpānaṃ jhānapaccayena paccayo.

18.

Maggapaccayo ti maggaṅgāni maggasampayuttakānaṃ dhammānaṃ taṇ-samuṭṭhānānañ ca rūpānaṃ maggapaccayena paccayo.

19.

Sampayuttapaccayo ti cattāro khandhā arūpino aññamaññaṃ sampayuttapaccayena paccayo.

20.

Vippayuttapaccayo ti rūpino dhammā arūpinaṃ dhammānaṃ . . . Arūpino dhammā rūpinaṃ dhammānaṃ vippayuttapaccayena paccayo.

21.

Atthipaccayo ti cattāro khandhā arūpino aññamaññaṃ . . . Cattāro mahābhūtā aññamaññaṃ . . . Okkantikkhaṃ nāmarūpaṃ aññamaññaṃ atthipaccayena paccayo. Citta-cetasikā dhammā cittasamuṭṭhānaṃ rūpānaṃ . . . Mahābhūtā upādā-rūpānaṃ atthipaccayena paccayo. Cakkhāyatanāṃ cakkhuviññānadhātuyā . . . kāyāyatanāṃ kāyaviññānadhātuyā . . . rūpāyatanāṃ cakkhuviññānadhātuyā . . . phoṭṭhabbāyatanāṃ kāyaviññānadhātuyā taṇ-sampayuttakānañ ca dhammānaṃ atthipaccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññānadhātu ca vattanti, taṇ rūpaṃ manodhātuyā ca manoviññānadhātuyā ca taṇ-sampayuttakānañ ca dhammānaṃ atthipaccayena paccayo.

22.

Natthipaccayo ti samanāntaraniruddhā citta-cetasikā dhammā paccuppannāna¹ citta-cetasikānaṃ dhammānaṃ natthipaccayena paccayo.

23.

Vigatapaccayo ti samanāntaravigatā citta-cetasikā dhammā paccuppannānaṃ citta-cetasikānaṃ dhammānaṃ vigatapaccayena paccayo.

24.

Avigatapaccayo ti cattāro khandhā arūpino aññamaññaṃ . . . Cattāro mahābhūtā aññamaññaṃ . . . Okkhantik-
khaṇe nāmarūpaṃ aññamaññaṃ avigatapaccayena paccayo.
Citta-cetasikā dhammā cittasamutthānānaṃ rūpānaṃ . . .
Mahābhūtā upādā-rūpānaṃ avigatapaccayena paccayo.
Cakkhāyatanaṃ cakkhuviññānadhātuyā . . . kāyāyatanaṃ
kāyaviññānadhātuyā . . . rūpāyatanaṃ cakkhuviññāna-
dhātuyā . . . phoṭṭhabbāyatanaṃ manodhātuyā . . . Yaṃ
rūpaṃ nissāya manodhātu ca manoviññānadhātu ca vat-
tanti, taṃ rūpaṃ manodhātuyā ca manoviññānadhātuyā ca
taṃ-sampayuttakānaṃ ca dhammānaṃ avigatapaccayena
paccayo.²

PACCAYAVIBHANGAVĀRO NITTHITO.

¹ B. paṭupp°.

² See p. 4, n. 1.

BUDDHAGHOSA'S COMMENTARY ON THE PAṬṬHĀNA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

Devātidevo devānaṃ devadānavapūjito
Desayitvā pakaraṇaṃ Yamakaṃ suddhasayyamo,
Atthato dhammato ceva gambhīrass' ātha tassa yaṃ
Anantaraṃ mahā vīro sattamaṃ isisattamo
Paṭṭhānaṃ nāma nāmena nāmarūpanirodhano
Desesi atigambhīra-naya-maṇḍitadesanaṃ.
Idāni tassa sampatto yasmā sayvannaṃnakkamo
Tasmā naṃ vaṇṇayissāmi ; taṃ suṇātha samāhitā ti.

Sammāsambuddhena hi anuloma-paṭṭhāne dvāvisati tike nissāya TIKĀ-PAṬṬHĀNAṃ nāma niddiṭṭhaṃ ; sataṃ duke nissāya DUKĀ-PAṬṬHĀNAṃ nāma niddiṭṭhaṃ. Tato paraṃ dvāvisati tike gaheṭvā dukasate pakkhipitvā DUKĀ-TIKĀ-PAṬṬHĀNAṃ nāma dassesi.¹ Tato paraṃ dukasataṃ gaheṭvā dvāvisatiyā tikesu pakkhipitvā TIKĀ-DUKĀ-PAṬṬHĀNAṃ nāma dassesi.¹ Tike pana tikesu yeva pakkhipitvā, TIKĀ-TIKĀ²-PAṬṬHĀNAṃ nāma dassesi,¹ duke ca dukesu³ pakkhipitvā DUKĀ-DUKĀ²-PAṬṬHĀNAṃ dassesi.⁴ Evaṃ

*Tikañ ca Paṭṭhānaṃ varay dukuttamaṃ dukay tikañ ceva tikay dukañ ca,
Tikay tikay ceva dukay dukañ ca cha anulomamhi nayā sugambhīrā ti.*

Paccanika⁵-paṭṭhāne pi dvāvisati tike nissāya TIKĀ-PAṬṬHĀNAṃ nāma. Dukasataṃ nissāya DUKĀ-PAṬṬHĀNAṃ nāma. Dvāvisati tike dukasate pakkhipitvā DUKĀ-TIKĀ-PAṬṬHĀNAṃ nāma. Dukasataṃ dvāvisatiyā tikesu pakkhipitvā TIKĀ-DUKĀ-PAṬṬHĀNAṃ nāma. Tike tikesu yeva pakkhipitvā TIKĀ-TIKĀ-PAṬṬHĀNAṃ nāma. Duke dukesu yeva

¹ Bm. dassitaṃ.

² S. omits second tika and duka.

³ Bm. adds yeva.

⁴ Bm. nāma dassitaṃ.

⁵ Bm. °niya

pakkhipitvā DUKA-DUKA-PATTHĀNAṆ nāmā ti evaṇ¹ paccanike²
pi chahi nayahi paṭṭhānaṇ niddiṭṭhaṇ. Tena vuttaṇ :

Tikañ ca Paṭṭhānavaraṇ dukuttamaṇ
Dukaṇ tikañ³ ceva tikaṇ dukañ ca,
Tikaṇ tikañ ceva dukaṇ dukañ ca,
Cha paccaniyamhi⁴ nayā sugambhīrā ti.

Tato paraṇ anuloma-paccaniyesu⁵ pi eten' eva upāyena
cha nayā dassitā. Ten' āha :

Tikañ ca Paṭṭhānaṇ varaṇ dukuttamaṇ,
Dukaṇ tikañ ceva tikaṇ dukañ ca,
Tikaṇ tikañ ceva dukaṇ dukañ ca,
Cha anulomapaccaniyamhi nayā sugambhīrā ti.

Tad-anantaraṇ paccaniyanulomamhi ete yeva chahi
nayehi niddiṭṭhaṇ. Ten' āha :

Tikañ ca Paṭṭhānavaraṇ dukuttamaṇ,
Dukaṇ tikañ ceva tikaṇ dukañ ca;
Tikaṇ tikañ ceva dukaṇ dukañ ca
Cha paccaniyānulomamhi nayā sugambhīrā ti.

Evaṇ anulome cha paṭṭhānāni paccanike¹ cha anuloma-
paccanike cha paccanikānulome cha paṭṭhānāni ti idaṇ
catuvisati samantapaṭṭhāna-samodhānaṇ PATTHĀNA-MAHĀ-
PAKARAṆAṆ nāmā ti hi vuttaṇ.

Tattha yesaṇ catuvisatiyā samantapaṭṭhānānaṇ samo-
dhānavasena taṇ⁶ catuvisati samantapaṭṭhāna-samo-
dhānaṇ PATTHĀNAMAHĀPAKARAṆAṆ nāmā ti vuttaṇ, tesañ ceva
imassa ca pakaraṇassa nām' attho tāva evaṇ veditabbo.

Ken' atthēna paṭṭhānan ti?

Nānappakārapaccayatthēna. Pakāro hi nānappakārat-
thaṇ dīpeti.

Thāna-saddo paccayatthaṇ. Thānāthānakusalatā ti
ādisu hi paccayo thānan ti vutto. Iti nānappakārakānaṇ⁷
paccayānaṇ vasena desitattā imesu catuvisatiyā paṭṭhānesu

¹ S. omits.

² Bm. °nye throughout.

³ Bm. dukatikañ, and so throughout.

S. tikaṇ, and so throughout.

⁴ S. °yam pi, and so throughout.

⁵ B. °yesu.

⁶ Bm. vasen' etaṇ.

⁷ Bm. °kūrānaṇ.

ekekaj patthānaṃ nāma. Imesaṃ pana patthānaṃ samūhato sabbaj¹ p' etaj pakaraṇaj patthānaṃ ti veditabbaj.

Aparo nayo : ken' atthena patthānaṃ ti? Vibhajanaṭṭhena. Paññāpanā-patthapanā-vivaraṇā-vibhajanaṭṭhānā-uttānīkamman ti āgatatthānasmiṃ hi vibhajanaṃ² patthānaṃ paññāyati. Iti kusalādinaj dhammānaṃ hetupaccayādivasena vibhattattā imesu catuvisatiyā patthānesu³ ekekaj patthānaṃ nāma. Imesaṃ pana patthānaṃ samūhato sabbaj p' etaj pakaraṇaj patthānaṃ nāma ti veditabbaj.

Aparo nayo : ken' atthena patthānaṃ ti? Patthitaṭṭhena, gamanaṭṭhena ti attho. Gotthāpatthitaṅgāvo ti āgatatthānasmiṃ hi yena patthānena patthitaṅgāvo ti vutto, taj atthato gamanaṃ hoti. Iti nātivitthāritanayesu DHAMMASANGAṆI ādisu anissangagamanassa sabbāññutaññānassa hetupaccayādibhedabhinnesu kusalādisu vitthāritanayalābhato nissangavasena pavattagamanattā⁴ imesu catuvisatiyā patthānesu⁵ ekekaj patthānaṃ nāma. Imesaṃ pana patthānaṃ samūhato sabbaj p' etaj pakaraṇaj patthānaṃ nāma ti veditabbaj.

Tattha anulomamhi tāva paṭhamaj tikavasena desitattā Tika-patthānaṃ nāma. Tassa padacchedo tikānaṃ patthānaṃ ettha atthi ti tika-patthānaṃ. Tikānaṃ nānappakārakā paccayā etissā desanāya atthi ti attho. Dufiya-vikappe pi tikānaṃ patthānaṃ te va tika-patthānaṃ. Hetupaccayādivasena tikānaṃ vibhajantā ti attho. Tatiyavikappe hetupaccayādibhedabhinnaṭṭhāyaladdhavitthārā tikā yeva patthānaṃ tika-patthānaṃ. Sabbāññutaññānassa nissangagamanabhūmi ti attho. Duka-patthānādisu pi es' eva nayo.

Evaj anulome cha patthānāni viditvā paccanīyādisu pi iminā vupāyena veditabbāni. Yasmā pan' etāni anulome paccanīye anulomapaccanīye paccanīyanulome, te samanta cha-cha hutvā catuvisati honti, tasinnā catuvisati samanta-patthānāni ti vuccanti. Iti imesaṃ catuvisatiyā khuddaka-patthāna-sankhātānaṃ samanta-patthānaṃ samodhāna-

¹ Bm. sabbam.

² S. omits.

³ Bm. vibhajanaṭṭhena.

⁴ S. °natth.

⁵ S. omits.

vasen' etaṃ catuvisati samantapaṭṭhāna-samodhānaṃ Paṭṭhāna-Mahāpakaraṇaṃ nāma.

Taṃ paṇ' etaṃ ye tikādayo nissāya niddiṭṭhattā tika-paṭṭhānaṃ, dukapaṭṭhānaṃ . . . pe . . . duka-duka-paṭṭhānaṃ te vuttaṃ, te anāmasitvā yesaṃ paccayānaṃ vasena te tikādayo vibhattā, te paccaye dassetuṃ ādito tāv' assa MĀTIKĀ-NIKKHEPAVĀRO nāma vutto.

[Paccayavibhangavāravaṇṇanā.]

PACCAYAVIBHANGAVĀRO ti pi tass' eva nāmaṃ. So uddesa-niddesato duvidho.

I.

[Uddesavāravaṇṇanā.]

Tassa hetupaccayo . . . pe . . . avigatapaccayo ti ayaṃ uddeso.

Tattha hetu ca so paccayo cā ti HETUPACCAYO. Hetu hutvā paccayo; hetubhāvena paccayo ti vuttaṃ hoti.

Ārammaṇapaccayādisu pi es' eva nayo.

1.

Tattha hetu ti¹ vacanāvayaṃ vakāraṇamūlānaṃ etaṃ adhi-vacanaṃ. Paṭiññā hetu ti ādisu hi loke vacanāvayaṃ hetu ti vuccati. Sāsane pana: ye dhammā hetuppabhavā ti ādisu kāraṇaṃ.

Tayo kusalā² hetu; tayo akusalā² hetu ti ādisu mūlaṃ hetu ti vuccati. Taṃ idh' eva³ adhippetāṃ.

Paccayo ti ettha pana ayaṃ vacanattho: paṭicca etasmi etī ti paccayo; apacca⁴-kkhāyanaṃ vattati ti attho. Yo hi dhammo yaṃ dhammaṃ apacca⁴-kkhāya tiṭṭhati vā uppaj-jati vā, so tassa paccayo ti vuttaṃ hoti.

Lakkhaṇato pana upakāra⁵-lakkhaṇo paccayo. So hi dhammo yassa dhammassa ṭhitiyā vā uppattiyā vā upakā-rako hoti, so tassa paccayo ti vuccati. Paccayo hetu kāraṇaṃ nidānaṃ sambhavo pabhavo ti ādi⁶ atthato ekaṃ,

¹ Above, p. 1.

² Bm. *invert. order.* Dhs. § 1058.

³ Bm. *idha adhippetāṃ.*

⁴ Bm. *appacca°.*

⁵ Bm. *adda ka.*

⁶ Bm. *omīta ādi.*

vyāñjanato nānaṃ. Iti mūlatṭhena hetu, upakāratṭhena paccayo ti sankhepato: *mūlatṭhena upakārako dhammo hetupaccayo*. So hi,¹ sāli-ādināṃ sāli-bijādini viya, manippabhādināṃ viya ca, manivāṇādayo kusalādināṃ kusalādi-bhāvasādhako ti ācariyānaṃ adhippāyo.

Evaṃ sante pana taṃ-samutṭhāna-rūpassa hetupaccayatā na sampajjati. Na hi so tesāṃ kusalādiabhāvaṃ sādhati; na ca paccayo na hoti. Vuttaṃ h' etaṃ²: *hetū hetusampayuttakānaṃ dhammānaṃ taṃ-samutṭhānānaṃ ca rūpānaṃ hetupaccayena paccayo ti*.³ Ahetukacittānaṃ ca vinā etena avyākatabhāvo siddho; sahetukānaṃ pi ca yoniso manasikārādi-paṭibaddho kusalādiabhāvo, na sampayuttahetu-paṭibaddho. Yadi ca sampayuttahetu sabbhāvato va kusalādiabhāvo siyā taṃ⁴-sampayuttesu hetu paṭibaddho⁵; alobho kusalo vā siyā avyākato vā. Yasmaṃ pana ubhayathā pi hoti, tasmā yathā sampayuttesu, evaṃ hetusu pi kusalādītā pariyesitabbā. Kusalādiabhāva-sādhana vasena pana hetūnaṃ mūlatṭhaṃ agahetvā suppatitṭhitabhāva-sādhana vasena gayhamānena kiñci virujjhati. Laddhahetupaccayā hi dhammā, virūḷhamulā viya pādapā thirā honti suppatitṭhitā, ahētukā,⁶ tilabijādikā⁷ sevālā viya, na suppatitṭhitā. Iti mūlatṭhena⁸ upakārako ti suppatitṭhitabhāva-sādhana upakārako dhammo hetupaccayo ti veditabbo.

2.

Tato paresu ārammaṇabhāvena⁹ upakārako dhammo *ĀRAMMAṆAPACCAYO*. So rūpāyatanaṃ cakkhvīṇāṇadhātuyā ti ārabhitvā pi yaṃ yaṃ dhammaṃ ārabhā, ye ye dhammā uppaṃjanti citta-cetasikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ ārammaṇapaccayena paccayo ti¹⁰ osāpitattā na koci dhammo na hoti. Yathā hi dubbalo puriso daṇḍaṃ vā rajjuṃ vā ālambitvā va utṭhahati ceva tiṭṭhati ca, evaṃ citta-cetasikā dhammā rūpādim ārammaṇaṃ ārabbh' eva

¹ S. omits.² B. c'etaṃ.³ Above, p. 1.⁴ S. omits.⁵ Bm. hetu baddho.⁶ Bm. *inserto* pana.⁷ Bm. *°bijākādi* sevalā.⁸ S. *°thenupa*.⁹ Bm. *°vasena*.¹⁰ Above, p. 2.

uppajjanti ceva tiṭṭhanti ca, tasmā sabbe pi cittacetasikānaṃ dhammānaṃ ārammaṇabhūtā dhammā ārammaṇapaccayo ti veditabbo.

3.

Jetthakatṭhena¹ upakārako dhammo ADHIPATIPACCAYO. So saha-jātārammanavasena duvidho. Tattha *chandaḍhipati chandasampayuttakānaṃ dhammānaṃ taṃ-samutṭhānānaṃ ca rūpānaṃ adhipatipaccayena paccayo* ti ādi-vacanato chanda-viriya²-citta-vīmaṃsāsāṅkhātā cattāro dhammā saha-jātā-dhipatipaccayo ti³ veditabbā, no ca kho ekato. Yādā hi chandaṃ dhuraṃ chandaṃ⁴ jetṭhakaṃ katvā cittaṃ pavattati, tadā chando va adhipati, na itare. Es' eva⁵ nayo sesesu pi. Yaṃ pana dhammaṃ garukatvā⁶ arūpadhammā pavattanti,⁷ so nesāṃ ārammaṇādhipati. Tena vuttaṃ: *yaṃ yaṃ dhammaṃ garuṃ katvā ye ye dhammā uppajjanti citta-cetasika dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ adhipati-paccayena paccayo* ti.⁸

4.

Anantarabhāvena upakārako dhammo ANANTARAPACCAYO. Samanantarabhāvena upakārako dhammo SAMANANTARAPACCAYO. Idaṃ paccayadvayaṃ bahudhā papañcayanti. Ayaṃ pan' ettha sāro: yo h' esa cakkhuvīññāṇānantarā manodhātu, manodhātu-anantarā manovīññāṇadhātu ti ādi citta-niyamo, so yasmā purima-purima⁹-cittavasen' eva ijjhati, na aññāthā, tasmā attano attano anantaraṃ arūpassa cittuppādassa uppādanasamattho va dhammo anantarapaccayo. Ten' ev' āha: *anantarapaccayo ti cakkhuvīññāṇadhātu taṃ-sampayuttakā ca dhammā manodhātuyā taṃ-sampayuttakānaṃ ca dhammānaṃ anantarapaccayena paccayo* ti⁸ ādi.

5.

Yo anantara paccayo, sveva ca SAMANANTARAPACCAYO. Vyaññanamattam eva h' ettha nānaṃ, upacaya-santati-ādisu

¹ S. °thenupa°.

² B. viriya.

³ S. °jātādi paccayo ti.

⁴ Bm. omits.

⁵ Bm. Eṣa nayo.

⁶ Bm. garuṃ°.

⁷ S. vattanti.

⁸ Above, p. 2.

⁹ Bm. omits second purima.

viya adhi vacana-nirutti dukādisu viya ca. Atthato pana nānaṃ natthi. Yam pi addhānantaratāya anantarapaccayo, kālānantaratāya samanantarapaccayo ti ācariyānaṃ matāṃ, taṃ nirodhā vuttahantassu nevasaññā-nāsaññāyatanaku-salaṃ phalasamāpattiyaṃ samanantarapaccayena paccayo ti ādīhi virujjhati. Yam pi tattha vadanti dhammānaṃ samuttahāpana-samatthataṃ na parihāyati, bhāvanābalena pana vāritattā dhammā samanantaraṃ nuppajjanti ti, tam pi kālānantarāya¹ abhāvam eva sādheti. Bhāvanābalena hi tattha kālānantaratā natthi ti. Mayam pi etad eva vadāma. Yasmā ca kālānantaratā natthi, tasmā samanantarapaccayatā na yujjati. Kālānantaratāya hi tesāṃ samanantarapaccayo hotū ti laddhi, tasmā abhinīvesanaṃ² akatvā vyañjanamattato v'ettha nānakaraṇaṃ paccetabbaṃ, na atthato. Kathaṃ? Natthi etesaṃ anantaraṃ ti hi anantarā. Saṃtānābhāvato sutṭhu anantarā ti samanantarā.

6.

Uppajjamāno saha uppajjamānabbhāvena³ upakūraḥ dhammo SAHAJĀTAPACCAYO, pakāsassa padīpo viya. So arūpakkhandhādivasena chabbidho hoti. Yath' āha: cattāro khandhā arūpino aññamaññaṃ sahaajāta-paccayena paccayo; cattāro mahābhūtā aññamaññaṃ, okkantikkhaṇe nāmarūpaṃ aññamaññaṃ,⁴ citta-cetasikā dhammā cittasamuttahānaṃ rūpānaṃ,⁴ mahābhūtā upādārūpānaṃ, rūpino dhammā arūpīnaṃ dhammānaṃ kañci⁵ kālaṃ sahaajāta-paccayena paccayo, kañci⁵ kālaṃ na sahaajātapaccayena paccayo ti⁶ idaṃ hadaya vatthum eva sandhāya vuttaṃ.

7.

Aññamaññaṃ uppādanupatthambhana bhāvena upakūraḥ dhammo AÑÑAMAÑÑA-PACCAYO aññamaññupatthambhakaṃ tidaṇḍaṃ viya. So arūpakkhandhādivasena tividho hoti. Yath' āha: cattāro khandhā arūpino aññamaññapaccayena paccayo; cattāro mahābhūtā; . . . okkantikkhaṇe nāmarūpaṃ aññamañña-paccayena paccayo ti.⁶

¹ Bm. °antarātāya.² Bm. saṃ for sanāṃ.³ S. °bhāva.⁴ Bm. adds . . . pa. . . .⁵ Bm. kiñci.⁶ Above, p. 8.

8.

Adhitthānākārena nissayākārena ca upakārako dhammo NISSAYAPACCAYO tarucittakammādīnaṃ pathavīpatādayo viya. So cattāro khandhā arūpino aññamaññaṃ nissaya-paccayena paccayo ti evaṃ saha jāte vuttanayen' eva veditabbo. Chattho paṇ' ettha koṭṭhāso : cakkhāyatanaṃ cakkhaviññānadhātuyā, sota-ghāna-jivhā-kāyāyatanaṃ kāyaviññānadhātuyā taṃ-sampayuttakānañ ca dhammānaṃ nissaya-paccayena paccayo. Yaṃ rūpaṃ nissaya manodhātu ca manoviññānadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññānadhātuyā ca taṃ-sampayuttakānañ ca dhammānaṃ nissayapaccayena paccayo ti¹ evaṃ vibhatto.

9.

UPANISSAYA-PACCAYO ti ettha² pana ayaṃ tāva vacanatto : tad-adhinavuttatāya³ attano phalena nissito, na paṭikkhitto ti nissayo. Yathā pana bhuso āyāso upāyāso, evaṃ bhuso nissayo upanissayo. Balavakāraṇass' etaṃ adhi vacanaṃ. Tasmā balavakāraṇabhāvena upakārako dhammo upanissaya-paccayo ti veditabbo.

So ārammaṇūpanissayo anantarūpanissayo pakatūpanissayo ti tividho hoti.

Tattha : dānaṃ datvā sīlaṃ samādiyitrā uposathakammaṃ katvā taṃ garuṃ katvā paccavekkhati, pubbe suciṇṇāni garuṃ katvā paccavekkhati, jhānā vutthahitrā jhānaṃ garuṃ katvā paccavekkhati, sekhā⁴ gotrabhuṃ garuṃ katvā paccavekkhanti, vodānaṃ garuṃ katvā paccavekkhanti, sekhā maggā vutthahitrā maggaṃ garuṃ katvā paccavekkhanti ti⁵ evaṃ ādinā nayena ārammaṇūpanissayo tāva ārammaṇādhīpatinā saddhiṃ nānattaṃ akatvā va vibhatto. Tattha yaṃ ārammaṇaṃ garuṃ katvā citta-cetasikā uppajjanti, taṃ niyamato tesāṃ ārammaṇe subalavārammaṇaṃ hoti. Iti garukātabbatthēna⁶ ārammaṇādhīpati, balava-

¹ Above, p. 3 f.

² Bm. idha.

³ Bm. vuttitāya.

⁴ Bm. sekkhā throughout.

⁵ Pt. ii., Kusalatika, Pañhavāra, 9.

⁶ Bm. garukātabbamattatthēna.

kāraṇatthena ārammaṇūpanissayo ti evaṃ otesaṃ nānattan
veditabbaṃ.

Anantarūpanissayo pi purimā purimā kusalā khandhā¹
pacchimānaṃ pacchimānaṃ kusalanāṃ khandhānaṃ upanissaya-
paccayaṇa paccayo ti ādināyena anantarapaccayaṇa sad-
dhiṃ nānattaṃ akatvā² vibhatto. Mātikānikkhepena pama-
nesaṃ cakkhuviññāṇadhātūnaṃ sampayuttakā ca dhammā
manodhātuyā taṃ sampayuttakānaṃ ca dhammānaṃ anan-
tarapaccayaṇa paccayo ti ādināyena anantarassa ca
purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ
kusalanāṃ dhammānaṃ upanissaya-paccayaṇa paccayo ti
ādināyena upanissayassa ca āgatattā nikkhepaviseso
atthi. So pi atthato ekibhāvam eva gacchati. Evaṃ sante
pi attano attano anantaraṃ anurūpassa cittuppadassa pa-
vattanasamatthātāya anantaratā purimacittassa pacchima-
cittuppadane balavatāya³ anantarūpanissayatā⁴ veditabbā.
Yathā hi hetu-paccayādisu kiñci dhammaṃ vinā pi cittaṃ
uppijati, na evaṃ anantaracittaṃ⁵ vinā cittaṃ uppijati
nāma atthi. Tasmā balavapaccayo hoti. Iti attano attano
anantaraṃ anurūpacittuppadavasena anantarapaccayo.
Balavakāraṇa-vasena anantarūpanissayo ti evaṃ otesaṃ
nānattaṃ veditabbaṃ.

Pakatūpanissayo pana pakato upanissayo pakatūpanis-
sayo. Pakato nāma attano santāne uppadito vā saddhā-
silādi upasevito vā utu-bhojanādi pakatīyā yeva vā upa-
nissayo pakatūpanissayo; ārammaṇūnantare hi amisso⁶ ti
attho. Tassa pakatūpanissayassa⁷ sadhitaṃ upanissaya
dānaṃ deti, sīlaṃ samādiyati, uposathakāmaṃ karoti,
ihānaṃ uppiḍeti, vipassanaṃ uppiḍeti, maggaṃ uppiḍeti,
abhiññāṃ uppiḍeti, samāpattiṃ uppiḍeti, sīlaṃ, suttaṃ, cāgaṃ,
paññāṃ upanissaya dānaṃ deti . . . pe . . .

Samāpattiṃ uppiḍeti, saddhā, sīlaṃ, suttaṃ, cāgaṃ, paññā,⁸
saddhāya sīlassa sutassa cāgassa paññāya upanissaya paccaya-

¹ S. kusalekkh°. B. inserts *. (K.B.) dhammā, -ānaṃ for khandhā, -ānaṃ. Cf. above, p. 4.

² Bm. adds va.

³ S. anantaraṃ.

⁴ S. paññāya.

⁵ S. balavatā.

Bm. asaminisso.

⁶ B. °nissata.

⁷ Bm. yo.

yena paccayo ti¹ ādinā nayena anekappakārako pabhedo veditabbo. Iti ime saddhādayo pakatattā ceva balavakāraṇatthena upanissayā cā ti pakatūpanissayo ti.

10.

Paṭhamatarayaṃ uppajjitvā vattamānabhāvena upakārako dhammo PUREJĀTAPACCAYO. So pañcadvāre vatthārammaṇahadayaavatthu-vasena ekādasavidho hoti. Yath' āha : cakkhāyatanayaṃ cakkhaviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānayaṃ purejātapaccayena paccayo. Sota-ghāna²-jivhā-kāyāyatanayaṃ rūpāyatanayaṃ sadda-gandha-rasa-phoṭṭhabbāyatanayaṃ,³ kāyaviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānayaṃ purejātapaccayena paccayo.⁴ Yaṃ rūpaṃ nis-sāya manodhātu ca manoviññānadhātu ca vattanti, taṃ rūpaṃ manodhātuyā taṃ-sampayuttakānaṃ ca dhammānayaṃ purejāta-paccayena paccayo. Manoviññānadhātuyā taṃ-sampayuttakānaṃ ca dhammānayaṃ kañci⁵ kālaṃ⁶ purejāta-paccayena paccayo,⁴ kañci kālaṃ na purejātapaccayena paccayo.⁷

11.

Purejātānayaṃ rūpadhammānayaṃ upatthambhakatthena⁸ upakārako arūpadhammo PACCHĀJĀTA-PACCAYO, gijjhapotakā-⁹sarirānayaṃ āharāsā cetanā viya. Tena vuttayaṃ pacchājātā citta-cetasikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo ti.¹⁰

12.

Āsevanatthena anantarānayaṃ guṇabalavabhāvāya¹¹ upakārako dhammo ĀSEVANA-PACCAYO ganthādisu purima-purimābhiyogo viya. So kusalākusala-kiriya-javana-vasena tividho hoti. Yath' āha : purimā purimā kusalā dhammā pacchimānayaṃ pacchimānayaṃ kusalānayaṃ dhammānayaṃ āsevana-paccayena paccayo. Purimā purimā akusalā . . . pe . . .

¹ Pt. II., Kusalattika Pañhavāra, 9.

² S. ghāna- throughout.

³ S. potṭhabb°.

⁴ S. omits.

⁵ Bm. kiñci kālaṃ.

⁶ S. kāle.

⁷ Above, p. 4.

⁸ S. °kattena.

⁹ S. °pota°.

¹⁰ Above, p. 5.

¹¹ B. paṇṇa°.

kiriya-aryākātānaṃ dhammānaṃ āseranapaccayena paccayo ti.¹

13.

Cittapayogasankhātena kiriyābhāvena upakārako dhammo KAMMAPACCAYO. So nānākhanikāya ceva kusalākusala-cetanāya saha-jātāya ca sabbāya pi¹ cetanāya vasena duvidho hoti. Yath' āha: *kusalākusalākamman vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammappaccayena paccayo. Cetanā sampayuttakānaṃ dhammānaṃ tay-samuṭṭhānānaṃ ca rūpānaṃ kammappaccayena paccayo ti.*¹

14.

Nirussāhasantabbhāvena nirussāhasantabbhāvāya upakārako vipākadhammo VIPĀKAPACCAYO. So pavatte citta-samuṭṭhānānaṃ paṭisandhiyaṃ kaṭattā ca rūpānaṃ sabbattha ca sampayuttadhammānaṃ vipāka²-paccayo hoti. Yath' āha: *vipākāvyākato eko khandho tinnaṃ khandhānaṃ cittasamuṭṭhānānaṃ ca rūpānaṃ vipākappaccayena paccayo . . . pe . . . Paṭisandhikkhaṇe vipākāvyākato eko khandho . . . pe . . .³ dve khandhā dvinnāṃ khandhānaṃ kaṭattā ca rūpānaṃ vipākappaccayena paccayo. Khandhā ratthussa vipākappaccayena paccayo ti.*⁴

15.

Rūpārūpānaṃ upatthambhakatṭhena⁵ upakārakā cattāro āhārā ĀHĀRAPACCAYO. Yath' āha: *Kabalinkāro āhāro imassa kāyassa āhārapaccayena paccayo. Arūpino āhārā sampayuttakānaṃ dhammānaṃ tay-samuṭṭhānānaṃ ca rūpānaṃ āhārapaccayena paccayo ti.*¹ Pañhavāre⁶ pana paṭisandhikkhaṇe *vipākāvyākata āhārasampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārapaccayena paccayo ti pi vuttan.*

16.

Adhipatiyatṭhena upakārakā itthindriya - purisindriya-vajjā vīsatiindriyā INDRİYAPACCAYO. Tattha eakkhundriyā-

¹ Above, p. 5.² Bm. omits.³ S. inserts *tayo* khandhā.⁴ Pañhavāra.⁵ S. °kattena.⁶ B. Pañhavāre *throughout*.

dayo arūpadhammānaṃ yeva sesā rūpā rūpānaṃ paccayā honti. Yath' āha: *calakkundriyaṃ calakkuvīnñāṇadhātuyā . . . sota-, ghāna-, jivhā-, kāyindriyaṃ kāyavīnñāṇadhātuyā taṃ - sampayuttakānaṃ ca dhammānaṃ indriyapaccayena paccayo. Rūpa-jīvitindriyaṃ kaṭattā rūpānaṃ indriyapaccayena paccayo. Arūpino indriyā sampayuttakānaṃ dhammānaṃ taṃ-samutṭhanānaṃ ca rūpānaṃ indriyapaccayena paccayo ti.*¹ Pañhavāre pana: *paṭisandhikkhaṇe vipākāvyākātā indriyā sampayuttakānaṃ dhammānaṃ kaṭattā ca rūpānaṃ indriyapaccayena paccayo ti pi vuttaṃ.*

17.

Upanijjhāyanatṭhena upakāraṇāni ṭhapetvā dvi²-pañca-viññāpeṣu sukha-dukkhavedanā-dvayaṃ sabbāni pi kusalā-dibhedāni satta jhānaṅgāni JHĀNAPACCAYO. Yath' āha: *jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṃ-samutṭhānānaṃ ca rūpānaṃ jhānapaccayena paccayo ti.*³ Pañhavāre pana: *paṭisandhikkhaṇe vipākāvyākātāni jhānaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ jhānapaccayena paccayo ti pi vuttaṃ.*

18.

Yato tato vā niyyānatṭhena upakāraṇāni kusalā-dibhedāni dvādasa maggaṅgāni MAGGAPACCAYO. Yath' āha: *maggāni maggasampayuttakānaṃ dhammānaṃ taṃ-samutṭhānānaṃ ca rūpānaṃ maggapaccayena paccayo ti.*³ Pañhavāre pana: *paṭisandhikkhaṇe vipākāvyākātāni maggaṅgāni sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ maggapaccayena paccayo ti pi . . . vuttaṃ. Na*⁴ *ete pana dve pi jhāna-maggapaccayā yathāsankhyaṃ dvi-pañca-viññāṇāhetukacittesu*⁵ *labbhanti ti veditabbā.*

19.

Ekavatthuka - ekārammaṇa - ekuppāda - ekanirodha - sankhātena sampayuttabhāvena upakāraṇā arūpadhammā sam-

¹ Above, p. 5 f.² Bm. dve.³ Above, p. 6.⁴ S. omits na.⁵ S. inserts na.

dhammānaṃ atthipaccayena paccayo. Yaṃ rūpaṃ nissāya manodhātu ca manoviññāḍhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāḍhātuyā ca taṃ-sampayuttakānaṃ ca dhammānaṃ atthipaccayena paccayo ti. Pañhavāre pana, sahaajātaṃ purejātaṃ pacchājātaṃ āhāraṃ indriyaṃ ti pi nikkipitvā, sahaajāte tāva: eko khandho tiṇṇaṃ khandhānaṃ citta-samuṭṭhānānaṃ ca rūpānaṃ atthipaccayena paccayo ti ādinā nayena niddeso kato; purejāte purejātānaṃ cakkhādīnaṃ vasena niddeso kato; pacchājāte purejātassa imassa kāyassa pacchājātānaṃ cittacetāsikānaṃ paccayaavasena niddeso kato; āhārindriyesu pana kabalinkāro¹ āhāro imassa kāyassa atthipaccayena paccayo. Rūpa-jīvitindriyaṃ kaṭattā rūpānaṃ atthipaccayena paccayo ti evaṃ niddeso kato ti.

22.

Attano anantaṃ uppajjamānānaṃ arūpadhammānaṃ pavatti okāsassa dānena² upakārakā samanantaraniruddhā arūpadhammā NATTHIPACCAYO. Yath' āha: samanantara-niruddhā citta-cetasikā dhammā paccuppannānaṃ³ citta-cetasikānaṃ dhammānaṃ natthipaccayena paccayo ti.⁴

23.

Te eva vigatabbhāvena upakārakattā VIGATAPACCAYO. Yath' āha: samanantaravigatā cittacetāsikā dhammā paccuppannānaṃ³ citta-cetasikānaṃ dhammānaṃ vigatapaccayena paccayo ti.

24.

Atthipaccāya-dhammā eva avigatabbhāvena upakārakattā AVIGATAPACCAYO ti veditabbā. Desanāvilāsena pana tathā vinetabba-veneyyavasena vā ayaṃ duko vutto sahetuka-dukaṃ vatvā pi hetusampayuttaduko viyā ti.

Imesu pana catuvīsatiyā paccayesu asammohatthaṃ:

Dhammato kālato ceva nānappakārabhedato,

Paccayuppannato ceva viññātabbo vinicchayo.

Tattha dhammato ti imesu hi paccayesu sahetupaccayo⁵

¹ Bm. kabalī°.² S. okāsadānena.³ Bm. paṭuppannānaṃ.⁴ Above, p. 7.⁵ Bm. omits sa.

tāva nāmarūpadhammesu nāmadhamm' ekadeso. Ārammaṇapaccayo saddhiṃ paññattiyā ca abhāvena sabbe pi nāmarūpadhammā. Adhipatipaccaye sahaajātādhipati nāmadhamm' ekadeso. Tathā kamma-jhāna-magga-paccayā. Arammanādhipati sabbe pi garukātabbā ārammaṇadhammā. Anantarasamanantara-pacchājāta-āsevana-vipāka-sampayutta-natthi-vigata-paccayā nāma dhammā va. Nibbānassa asangahitattā nāmadhamm' ekadeso ti pi vattuy vattati. Purejātapaccayo rūp' ekadeso. Sesā yathālābhavasena nāmarūpadhammā ti. Evaṃ tāv' ettha dhammato viññātabbo vinicchayo.

Kālato ti:

Paccuppannā va hont' ettha paccayā dasa pañca ca.

Atitā eva pañcako te kāle dve pi nissito.

Tayo tikālikā ceva vimuttā cāpi kālato ti.

Etesu hi hetupaccayo sahaajāta-aññamañña-nissaya-purejāta-pacchājāta-vipāka-āhāra-indriya-jhāna-magga-sampayutta-vippayutta-atthi-avigata-paccayo ti ime pañarasas paccayā paccuppannadhammā va hontī. Anantarapaccayo samanantara-āsevana-natthi-vigata-paccayo ti ime pañca atitā yeva hontī. Eko pana kammapaccayo te paccuppannāṭṭe dve pi kāle nissito hoti. Sesā ārammaṇapaccayo adhipatipaccayo upanissayapaccayo ti ime tayo paccayā tikālikā pi hontī. Paññattiyā saddhiṃ nibbānassa¹ sangahitattā kālavimuttā pi ti evam ettha kālato pi viññātabbo vinicchayo.

Nānappakārabhedato paccayuppannato ti imesaṃ pana dvinnāṃ padānaṃ attho niddesavāre āvibhavissatī ti.²

Uddesavāraṇā samattā.³

¹ S. nibbānassa.

² B. has a "doubtful" asterisk here.

³ Bm. nittitā.

II.

[Niddesa-vāra-vanṇanā.

1. Hetupaccayo.]

Idāni sabbe¹ pi te paccaye uddiṭṭha paṭipātiyā niddisitivā dassetuṃ *hetupaccayo ti hetū hetusampayuttakānaṃ dhammānaṃ taṃ-samutṭhānānaṃ ca rūpānaṃ hetupaccayena paccayo ti* ādim āha.

Tattha *hetupaccayo* ti catuvisatiyā paccayesu nikkhittapaṭipātiyā sabbapaṭhamāṃ bhājetabbassa paduddhāro. Sesa-paccayesu² iminā va nayena paṭhamāṃ bhājetabbapadaṃ³ uddharitvā⁴ vissajjanaṃ katan ti veditabbāṃ. Ayaṃ paṇ' ettha sambandho: yo paccayuddese *hetupaccayo* ti uddiṭṭho, so niddesato: *hetu hetusampayuttakānaṃ dhammānaṃ taṃ-samutṭhānānaṃ ca rūpānaṃ hetupaccayena paccayo ti* evaṃ veditabbo. Iminā va upāyena sabbapaccayesu bhājetabbassa padassa vissajjajjena saddhiṃ sambandho veditabbo. Idāni *hetū hetusampayuttakānaṃ* ti ettha hetusampayuttakānaṃ ti avatvā *hetū hetusampayuttakānaṃ* ti kasmā vuttan ti? Paccayassa ceva paccayuppannānaṃ ca vavatthāpanato. Hetusampayuttakānaṃ ti hi vutte hetunā sampayuttakānaṃ hetupaccayena paccayo ti attho bhaveyya. Evaṃ sante, asuko nāmadhammo hetupaccayena paccayo ti paccayavavatthānaṃ na paññāyeyya. Athā pi hetunā sampayuttakānaṃ hetusampayuttakānaṃ ti atthaṃ agahetvā⁵ yesaṃ kesañci sampayuttakānaṃ hetu hetupaccayena paccayo ti attho bhaveyya. Evaṃ sante hetunā vippayuttā cakkhaviññānādayo pi sampayuttakā yeva hetunā sampayuttā kusalādayo pi.

Tattha ayaṃ hetu asukassa nāma sampayuttakadhammassa paccayo ti paccayuppannavavatthānaṃ na paññāyeyya. Tasmā paccayaṃ ceva paccayuppannaṃ ca vavatthāpento *hetu hetusampayuttakānaṃ* ti āha. Tass' attho

¹ Above, p. 1: Paccayaniddesa. Bm. sabhā.² Bm. *add's* pi.³ S. bhājetabbāṃ, omitting padaṃ.⁴ B. "doubtful" asterisk.⁵ Bm. agahetvā.

hetusampayuttakānaṃ kusalaḍi-dhammānaṃ yo hetu¹ sampayuttako hetu,² so hetu-paccayena paccayo. Tatrā pi paccayo ti avatvā hetupaccayenā ti vacanaṃ hetu no aññathā paccayabhāva paṭisedhanatthaya. Ayaṃ hi hetu hetupaccayenā pi paccayo hoti saha jātādi paccayenā pi. Tatrā 'ssa yvāyaṃ saha jātādi paccayavasena aññathā pi paccayabhāvo, tassa paṭisedhanatthaya hetupaccayenā ti vuttaya.

Evayaṃ sante pi taṃ-sampayuttakānaṃ ti avatvā kasmā hetusampayuttakānaṃ ti vuttan ti? Niddisitaḥbassa apākaṭattā. Taṃ-sampayuttakānaṃ ti hi vutte yena te taṃ³ sampayuttakā nāma honti, ayaṃ nāma so ti niddisitaḥbo apākaṭo, tassa apākaṭattā yena sampayuttā, te taṃ³ sampayuttakā ti vuccanti, taṃ sarūpato dassetuṃ hetusampayuttakānaṃ ti vuttaya.

Taṃ-samuṭṭhānānaṃ ti ettha pana niddisitaḥbassa pākaṭattā taṃ gabaṇayaṃ kataṃ. Ayaṃ h' ettha attho : te hetu ceva⁴ sampayuttakā ca dhammā samuṭṭhānā etesaṃ ti taṃ-samuṭṭhānāni. Tesayaṃ taṃ-samuṭṭhānānaṃ, hetuto ceva hetusampayuttadhammeḥi ca nibbattānaṃ ti attho.

Iminā citta-samuṭṭhānarūpaṃ gaṇhati. Kiṃ pana taṃ cittato aññena pi samuṭṭhātī ti? Āma samuṭṭhātī. Sabbe pi hi cittacetasikā ekato va hutvā rūpaṃ samuṭṭhāpenti. Lokiyadhammadeśanāya pana cittassa adhikabhāva to tathāvidhaṃ rūpaṃ cittasamuṭṭhānaṃ ti vuccati. Ten' ev' āha : cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ saha jātapaḥcayena paccayo ti.⁵ Yadi evayaṃ idhā pi taṃ-samuṭṭhānānaṃ ti avatvā cittasamuṭṭhānānaṃ ti kasmā na vuttan ti? Acittasamuṭṭhānānaṃ pi saṅgaṇhana to. Pañhavārasmiṃ hi paṭisaṇḍhikkhaṇe vipākāryākato hetusampayuttakānaṃ dhammānaṃ⁶ kaṭattā ca rūpānaṃ hetupaccayena paccayo ti āgataṃ. Tassa saṅgaṇhanatthaya idha cittasamuṭṭhānānaṃ ti avatvā taṃ-samuṭṭhānānaṃ ti vuttaya. Tass' attho : cittajarūpaṃ ajanayamānā pi te hetu hetusampayuttakā dhammā saha jātādi-paccayavasena samuṭ-

¹ S. yo yo, omitting hetu.

² Bm. omits hetu.

³ Bm. omits taṃ.

⁴ Bm. adds hetu.

⁵ Above, p. 8 (6).

⁶ K. Bm. khandhānaṃ. Pt. II., Kusalaṭṭika, Pañh., § 1.

thānaṃ etesaṃ ti taṃ-samuṭṭhānāni; tesāṃ taṃ-samuṭṭhānānaṃ pavatte cittaṃjanaṃ paṭisandhiyaṃ ca kaṭattā rūpānaṃ pi hetu hetupaccayena paccayo ti. Iminā upāyena aññesu pi taṃ-samuṭṭhānānaṃ ti āgataṭṭhānesu attho veditabbo.

Kasmā paṇ' āyaṃ hetupaṭisandhiyam eva kaṭattā rūpānaṃ hetupaccayo hoti, na pavatteti? Paṭisandhiyaṃ kammaja-rūpānaṃ cittapaṭibaddhāvuttitāya. Paṭisandhiyaṃ hi kammaja-rūpānaṃ cittapaṭibaddhā pavatti, cittavasena uppajjanti ceva tiṭṭhanti ca. Tasmiṃ hi² khaṇe cittaṃ citta-jarūpaṃ janetuṃ na sakkoti. Tāni pi vinā cittaṃ uppajjitūṃ vā thātuṃ vā na sakkonti. Ten' ev' āha: *vināñānapaccayā nāmarūpaṃ*.³ Tasmiṃ paṭiṭṭhite vināñāne nāmarūpassa avakanti hoti ti.⁴ Pavattiyaṃ pana tesāṃ citte vijjamāne pi kammapaṭibaddhā va pavatti, na cittapaṭibaddhā. Avijjamāne cāpi⁵ citte nirodhaṃ samāpannānaṃ uppajjanti yeva.

Kasmā pana paṭisandhikkhaṇe cittaṃ cittajarūpaṃ janetuṃ na sakkoti ti? Kammavegakkhittatāya⁶ ceva appaṭiṭṭhitavattutāya ca dubbalattā. Taṃ hi tadā kammavegakkhittaṃ apurejātavattukattā ca appaṭiṭṭhitavattutukan ti dubbalaṃ hoti, tasmā papāte patitamatto⁷ puriso kiñci sippaṃ kātuṃ viya rūpaṃ janetuṃ na sakkoti.

Kammajarūpaṃ eva paṇ' assa citta-samuṭṭhānarūpaṭṭhāne tiṭṭhati. Taṃ ca kammajarūpass' eva bijāṭṭhāne tiṭṭhati. Kammaṃ paṇ' assa khettsadisāṃ, kilesā āpasadisā. Tasmā sānte pi khette āpe ca paṭhamuppattiyaṃ, bijānubhāvena rukkhuppatti viya, paṭisandhikkhaṇe citta-nubhāvena rūpa-kāyassa uppatti. Bijā pana vigate pi pathavi-āpānubhāvena rukkhassa uparūparipavatti viya, vinā pi⁸ cittaṃ kammato va kaṭattā rūpānaṃ pavatti hoti ti veditabbā. Vuttam pi c' etaṃ: *kammaṃ khettaṃ, vināñānaṃ bijaṃ, taṃhā sneho* ti.⁹

Āyaṃ ca paṇ' attho: okāsavasen' eva gahetabbo. Tayo hi okāsā: nāmokāso, rūpokāso, nāmarūpokāso ti.

¹ Bm. paṭisandhiyaṃ hi. S. omits kammaja.

² B. Tasmiṃ hi always.

³ D., ii. 56.

⁴ S., ii. 66.

⁵ S. omits ca.

⁶ S. "vegakkhitta".

B. *after kamma.

⁷ S. patito.

⁸ Bm. omits pi.

⁹ A., i. 223.

Tattha arūpabhavo nāmokāso nāma. Tatra hi hadaya-vatthumattam pi rūpa-paccayaṃ vinā arūpadhammā va uppajjanti. Asaññabhavo rūpokāso nāma. Tatra hi paṭisandhicittamattam pi arūpapaccayaṃ vinā rūpadhammā va uppajjanti. Pañcavokārabhavo nāmarūpokāso nāma. Tatra hi vatthurūpamattam pi vinā paṭisandhiyaṃ arūpadhammā paṭisandhicittaṃ ca vinā kammajā pi rūpadhammā na uppajjanti; yuganandhā va rūpārūpānaṃ uppatti.

Yathā hi sassāmika-sarājake gehe sadvārapālake rājā-nattiṃ vinā paṭhamapaveso¹ natthi, aparabhāge pana vinā pi ānattiṃ purimānatti-ānubhāven' eva hoti, evam eva pañcavokāre paṭisandhivinnānarājassa² saha-jātādi-paccayaṃ vinā rūpassa paṭisandhivasena paṭhamuppatti nāma natthi, aparabhāge pana vinā pi paṭisandhivinnānassa saha-jātādi-paccayānubhāvaṃ purimānubhāvavasena laddhappavesassa kammato pavatti hoti. Asaññabhavo pana yasmā arūpokāso na hoti, tasmā tattha vinā va arūpa-paccayā³ asaññokāsattā rūpaṃ pavattati assāmike suñña-gehe attano gehe ca purisassa paveso viya. Arūpabhavo pi yasmā rūpokaso na hoti, tasmā tattha vinā va rūpapaccayā aññokāsattā arūpadhammā pavattanti. Pañcavokārabhavo pana rūpārūpokāso ti natth' ettha arūpapaccayaṃ Vinā paṭisandhikkhaṇe rūpānaṃ uppatti ti. Iti ayaṃ hetu paṭisandhiyam eva katattā rūpānaṃ paccayo hoti, na pavatteti. Nanu ca⁴ hetu saha-jātānaṃ hetupaccayena paccayo ti vutte sabbo pi ayam attho gahito hoti? Atha kasmā *hetusampayuttakānaṃ dhammānaṃ tan-samutṭhānanaṃ ca rūpānaṃ* ti idaṃ gahitan ti? Pavattiyaṃ katattā rūpādīnaṃ paccaya-bhāvapaṭibāhanato. Evaṃ hi satiyāni pavattiyaṃ⁵ hetunā saha ekakkhaṇe katattā rūpāni ceva utu-āhāra-samutṭhānāni ca jāyanti. Tesam pi hetu hetupaccayo ti āpajjeyya. Na ca so tesam paccayo, tasmā tesam paccayabhāvassa paṭibāhanattham etaṃ gahitan ti veditabbam.

Idāni nānappakārabhedato paccayuppannato ti imesaṃ

¹ Bm. paṭhamapaveso-nāma natthi.

² Sic.

³ S. "paccayaṃ.

⁴ Bm. omits.

⁵ S pavattiyā.

padānaṃ vassen' ettha viññātabbo vinicchayo. Tesu nānappakārabhedato ti ayaṃ hi hetu nāma jātito kusalā-kusalavipāka-kiriya-bhedato catubbidho.

Tattha kusalahetu bhūmantara-kāmāvacarādibhedena catubbidho.

Akusalahetu kāmāvacaro va.

Vipākahetu kāmāvacarādi-bhedena catubbidho.

Kiriyahetu kāmāvacaro rūpāvacaro arūpāvacaro ti tividho.

Tattha kāmāvacara-kusalahetu nāmato alobhādivasena tividho.

Rūpāvacarādi-kusalahetusu pi es' eva nayo.

Akusalahetu lobhādivasena tividho.

Vipāka-kiriyahetu pana lobhādivasen' eva tayo tayo¹ honti. Taṃ taṃ citta-sampayogavasena pana tesāṃ tesāṃ¹ hetūnaṃ nānappakārabhedo yevā ti evaṃ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Paccayuppannato ti iminā paccayena ime dhammā uppajjanti, imesaṃ pana² dhammānaṃ ayaṃ paccayo ti evaṃ pi viññātabbo³ ti attho.

Tattha imasmiṃ tāva hetupaccaye kāmāvacara-kusalahetu kāmabhava-rūpabhavesu attanā sampayuttadhammānaṃ ceva cittasamuṭṭhāna-rūpānaṃ ca hetupaccayo hoti;⁴ arūpabhava sampayuttadhammānaṃ yeva. Rūpāvacara-kusalahetu kāmabhava-rūpabhavesu yeva sampayuttadhammānaṃ ceva citta-samuṭṭhānarūpānaṃ ca hetupaccayo. Arūpāvacara-kusalahetu kāmāvacara-kusalahetusadisō va. Tathā aparīyāpanna - kusalahetu ; tathā akusalahetu. Kāmāvacara-vipākahetu pana kāmabhavasmiṃ yeva attanā⁵ sampayuttadhammānaṃ paṭisandhiyaṃ kaṭattā rūpānaṃ pavatte cittasamuṭṭhānarūpānaṃ ca hetupaccayo. Rūpāvacaravipākahetu rūpabhava vuttappakārānaṃ yeva hetupaccayo. Arūpāvacara⁶-vipākahetu arūpabhava sampayuttakānaṃ yeva hetupaccayo. Aparīyāpanna-vipākahetu

¹ S. omits. ² Bm. nāma. ³ S. evaṃ vinicchayo viññātabbo.

⁴ S. hetupaccayena paccayo.

⁵ S. attano.

⁶ Bm. arūpa for arūpāvacara.

kāmabhava-rūpabhavesu sampayuttakānaṃ ceva citta-samutthānarūpānaṃ ca. Arūpabhava arūpadhammānaṃ yeva hetupaccayo. Kiriyaḥetusu pana tebhūmaḥkesu pi kusalaḥetusadisō va paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo.

Hetupaccayaniddeso nīṭṭhito.

2.

Ārammanapaccayaniddese rūpāyatanan ti rūpasankhātaṃ āyatanan. Sesesu pi es' eva nayo. Cakkhuvīññāna-dhātuyā ti cakkhuvīññānasankhātāya dhātuyā. Sesapadesu pi es' eva nayo. *Taṃ-sampayuttakānaṃ* ti tāya cakkhuvīññānadhātuyā sampayuttānaṃ tiṇṇaṃ khandhānaṃ ti sabbhesam pi cakkhu¹-pasādavatthukānaṃ catunnaṃ khandhānaṃ rūpāyatanan ārammanapaccayena paccayo ti attho. Ito paresu pi es' eva nayo. *Manodhātuyā* ti² sampayuttadhammāya ti vidhāya pi manodhātuyā rūpāyatanādini pañca ārammanapaccayena paccayo, no ca kho ekakkhaṇe. *Sabbe dhammā* ti etāni ca rūpāyatanādini pañca avasesā ca sabbe pi ñeyyā dhammā imā cha dhātuyo ṭhapetvā sesāya sampayuttadhammāya manovīññānadhātuyā ārammanapaccayena paccayo ti attho. *Yaṃ yaṃ dhammaṃ ārabbhā* ti iminā ye ete etāsaṃ sattannaṃ viññānadhātūnaṃ ārammanadhammā vuttā, te tāsaṃ dhātūnaṃ ārammaṇaṃ katvā uppajjanakkhaṇe yeva ārammanapaccayo honti ti dipeti. Evaṃ hontā pi ca na ekato honti. Yaṃ yaṃ ārabbhā ye ye uppajjanti, tesāṃ tesāṃ te te visuṃ visuṃ ārammanapaccayo honti ti pi³ dipeti. *Uppajjanti* ti idaṃ yathā najjo sandanti, pabbatā titṭhanti ti sabbakālasangahavaseṇa [vuccati⁴] evaṃ vuttan ti veditabbā. Tena ye pi ārabbhā ye⁴ uppajjiṃsu, ye pi uppajjissanti, te sabbe ārammanapaccayen' eva uppajjiṃsu ca uppajjissanti cā ti siddhaṃ hoti. *Cittacetasikadhammā* ti idaṃ ye ye dhammā ti vuttānaṃ sarūpato

¹ S. °ppa.

² Above, p. 2 (2).

³ B. omits.

⁴ S. omits.

nidassanaṃ.¹ *Te te dhammā ti te te ārammaṇadhammā. Tesay tesan ti tesay tesay citta-cetasikadhammānaṃ. Ayaṃ tāv' ettha pālivaṇṇanā.*

Idaṃ pana ārammaṇaṃ nāma rūpārammaṇaṃ, sadda-gandha-rasa-phoṭṭhabba²-dhammārammaṇaṃ ti koṭṭhāsato chabbidhaṃ hoti.

Tattha ṭhapetvā paññattiṃ, avasesaṃ bhūmito kāmāvacaraṃ . . . pe . . . apariyāpannaṃ ti catubbidhaṃ hoti.

Tattha kāmāvacaraṃ kusalākusalavipāka-kiriyarūpabhedato pañcavidhaṃ.

Rūpāvacaraṃ kusalavipāka-kiriyato tividhaṃ. Tathā arūpāvacaraṃ.

Apariyāpannaṃ kusalavipākanibbānavasena tividhaṃ hoti.

Sabbam eva vā etaṃ kusalākusala-vipāka-kiriya-rūpanibbāna³-paññatti-bhedato sattavidhaṃ hoti.

Tattha kusalaṃ bhūmibhedato catubbidhaṃ hoti. Akusalaṃ kāmāvacaram eva. Vipākaṃ catubhūmaṃ.⁴ Kiriyaṃ tibhūmaṃ. Rūpaṃ ekabhūmaṃ kāmāvacaram eva. Nibbānaṃ pi ekabhūmaṃ apariyāpannam eva. Paññatti bhūmivimuttā⁵ ti evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' etasmiṃ ārammaṇe kāmāvacara-kusalārammaṇaṃ kāmāvacarassa kusalassa rūpāvacara-kusalassa akusalassa kāmāvacara-vipākassa kāmāvacara-kiriyassa rūpāvacara-kiriyassa cā ti imesaṃ channaṃ rāsīnaṃ ārammaṇapaccayo hoti. Rūpāvacara-kusalārammaṇaṃ tesu chasu rāsīsu kāmāvacaravipākavajjānaṃ pañcannaṃ rāsīnaṃ ārammaṇapaccayo hoti. Arūpāvacara-kusalārammaṇaṃ kāmāvacarakusalassa rūpāvacarakusalassa arūpāvacarakusalassa akusalassa arūpāvacaravipākassa kāmāvacarakiriyassa rūpāvacarakiriyassa arūpāvacarakiriyassa cā ti imesaṃ atthannaṃ rāsīnaṃ ārammaṇapaccayo hoti. Apariyāpannakusalārammaṇaṃ kāmā-

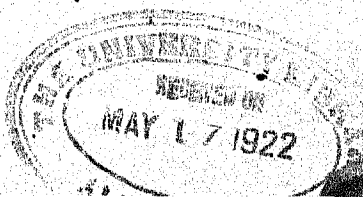
¹ S. dassanaṃ.

⁴ S. bhūmikaṃ.

² S. poṭṭh°.

⁵ Bm. °vinimuttā.

³ S. nibbāna.



māvacara-rūpāvacarato kusalakiriyānam eva ārammaṇa-
paccayo hoti. Akusalārammaṇaṃ kāmāvacara-rūpā-
vacara-kusalassa akusalassa kāmāvacaravipākassa kāmā-
vacara-rūpāvacara-kiriyassa cā ti imesaṃ channaṃ rāsinaṃ
ārammaṇapaccayo hoti. Kāmāvacara-vipākārammaṇaṃ
kāmāvacara-rūpāvacara-kusalassa akusalassa kāmāvacara-
vipākassa kāmāvacara-rūpāvacara-kiriyassa cā ti imesaṃ
channaṃ rāsinaṃ ārammaṇapaccayo hoti. Rūpāvacara-
vipākārammaṇaṃ kāmāvacara-rūpāvacara-kusalassa akusa-
lassa kāmāvacara-rūpāvacara-kiriyassa cā ti imesaṃ pañ-
cannaṃ rāsinaṃ ārammaṇapaccayo hoti. Arūpāvacara-
vipākārammaṇaṃ pi imesaṃ yeva pañcannaṃ rāsinaṃ
ārammaṇapaccayo hoti. Apariyāpanna-vipākārammaṇaṃ
kāmāvacara-rūpāvacara-kusalakiriyānaṃ yeva ārammaṇa-
paccayo hoti. Kāmāvacarakiriyārammaṇaṃ kāmāvacara-
rūpāvacara-kusalassa akusalassa kāmāvacaravipākassa
kāmāvacara-rūpāvacarakiriyassa cā ti imesaṃ channaṃ
rāsinaṃ ārammaṇapaccayo hoti. Rūpāvacara-kiriyāramma-
ṇaṃ tāsū¹ chasu rāsīsu kāmāvacaravipākavajjanaṃ pañ-
cannaṃ rāsinaṃ ārammaṇapaccayo hoti. Arūpāvacara-
kiriyārammaṇaṃ tesu pañcannaṃ arūpāvacarakiriyassa
cā ti imesaṃ channaṃ rāsinaṃ ārammaṇapaccayo hoti.
Catusamutthānaṃ rūpakkhandhasankhātāṃ rūpārammaṇaṃ
kāmāvacara-rūpāvacara-kusalassa akusalassa kāmāvacara-
vipākassa kāmāvacara-rūpāvacarakiriyassā ti imesaṃ
channaṃ rāsinaṃ ārammaṇapaccayo hoti. Nibbānāram-
maṇaṃ kāmāvacara-rūpāvacara-kusalassa apariyāpannato
kusalavipākassa kāmāvacara-rūpāvacarakiriyassa cā ti
imesaṃ channaṃ rāsinaṃ ārammaṇapaccayo hoti.² Nāp-
pakāraṃ³ pana paññatti-ārammaṇaṃ tebhūmakakusalassa
akusalassa rūpāvacaravipākassa, arūpāvacaravipākassa⁴
tebhūmakakiriyassa cā ti imesaṃ navannaṃ rāsinaṃ āram-
maṇapaccayo hoti.

Tattha yaṃ yaṃ ārammaṇaṃ yesaṃ yesaṃ paccayo, te te

¹ Bm. imesu.

² Bm. adds Rūpāvacarakusalakiriyānaṃ koci nicchanti; taṃ yuttito
upadhāretabbaṃ.

³ S. °pakārā.

⁴ S. omits arūpā.

taṃ taṃ paccayuppannā nāma honti ti evaṃ ettha paccayuppannato pi viññātabbo vinicchayo ti.

Ārammaṇapaccayaniddeso nīṭṭhito.

3.

Adhipatipaccayaniddese¹ *chandaḍḍhipatī* ti chandasankhāto adhipatī. Chandaṃ dhuraṃ katvā, chandaṃ jeṭṭhakāṃ katvā, cittupattikāle uppannassa kattukamyatāchandasass' etaṃ nāmaṃ.² Sesesu pi es' eva nayo.

Kasmā pana yathā hetupaccayaniddese *hetū hetusampayuttakānaṃ* ti vuttaṃ, evaṃ idha adhipatī adhipatisampayuttakānaṃ ti avatvā, *chandaḍḍhipatī chandasampayuttakānaṃ* ti ādinā nayena desanā katā ti? Ekakkhaṇe abhāvato. Purimanayasmīṃ hi dve tayo hetū ekakkhaṇe pi hetupaccayo honti, mūlatṭhena upakārabhāvassa avijahanato. Adhipatī pana jeṭṭhakatṭhena upakārako, na ca ekakkhaṇe bahu jeṭṭhakā nāma honti; tasmā ekato uppannānam pi nesāṃ ekakkhaṇe adhipatipaccayabhāvo natthi. Tassa adhipatipaccayabhāvassa ekakkhaṇe abhāvato idha evaṃ desanā katā ti.

Evaṃ sahaajātādhipatīṃ dassetvā idāni ārammaṇādhipatīṃ dassetuṃ *yaṃ yaṃ dhammaṃ garuṃ katvā* ti ādi āradḍhaṃ. Tattha *yaṃ yaṃ dhammaṃ* ti yaṃ yaṃ ārammaṇadhammaṃ. *Garuṃ katvā* ti garukāra-cittikāra-vasena vā assāda³-vasena vā garuṃ⁴ bhārikaṃ⁵ laddhabbaṃ avijahitabbaṃ anavaññātaṃ katvā; *tē te dhammā* ti te te garukātabbadhammā. *Tesaṃ tesaṃ* ti tesaṃ tesaṃ garukārakadhammānaṃ. *Adhipatipaccayena* ti ārammaṇādhipaccayena paccayo hoti ti ayaṃ tav' ettha pālivaṇṇanā.

Ayaṃ pana adhipatī nāma sahaajātārammaṇavasena duvidho.

Tattha sahaajāto chandādivasena catubbidho.

Tesu ekeko kāmāvacarādivasena bhūmito catubbidho.

¹ Above, p. 2 (3).

² Cf. *Asl.*, 212, 370.

³ S. assādana.

⁴ S. garu.

⁵ Bm. bhāriyaṃ.

Tattha kāmāvacaro kusalākusala-kiriyavasena tiṇḍho.
Akusalaṃ patvā pan' ettha¹ vīmaṃsādhīpati na labbhati.
Rūpārūpāvacaro kusalakiriyavasena duvidho.

Apariyāpanno kusalavipākavasena duvidho [va].² Ārammaṇādhīpati pana jātibhedato kusala - akusala - vipākakiriya-rūpa-nibbāna³-vasena chabbidho ti evam ettha nānappakārabhedato⁴ viññātabbo vinicchayo.

Evaṃ bhinne pan' ettha saha-jātādhīpatimhi tāva kāmāvacarakusalakiriyasamkhāto adhipati duhetuka-tihetukesu cittuppadesu chandādīnaṃ aññatarāṃ jeṭṭhakaṃ katvā uppattikāle attanā sampayuttadhammānaṃ ceva citta-samuṭṭhānarūpassa ca adhipatipaccayo hoti. Rūpāvacarakusalakiriyasankhāte pi es' eva nayo. Ayaṃ pana ekanten' eva labbhati. Na hi te dhammā saha-jātādhīpatiṃ vinā uppajjanti. Arūpāvacarakusalakiriyasankhāto pana pañcavokāre rūpāvacara-adhipati sadiso va. Catuvokāre pana sampayuttadhammānaṃ yeva adhipatipaccayo hoti. Tathā tatthuppanno sabbo pi kāmāvacarādhīpati. Apariyāpanno kusalo pi vipākato pi pañcavokāre ekanten' eva sampayuttadhammānaṃ ca citta-samuṭṭhānarūpānaṃ ca adhipatipaccayo hoti, catuvokāre arūpadhammānaṃ yeva. Akusalo kāmabhava micchattaniyatacittesu dve paṭighacittesu ca⁵ ekanten' eva sampayuttānaṃ ca citta-samuṭṭhānarūpānaṃ ca adhipatipaccayo hoti.⁶ Aniyato kāmabhavarūpabhavesu attano adhipatikāle tesāṃ yeva. Arūpabhavarūpadhammānaṃ yeva adhipatipaccayo hoti. Ayaṃ tāva saha-jātādhīpatimhi nayo.

Ārammaṇādhīpatimhi pana kāmāvacarakusalo ārammaṇādhīpati kāmāvacarakusalassa lobhasahagatā kusalassā ti imesaṃ dvinnāṃ rāsīnaṃ ārammaṇādhīpatipaccayo hoti. Rūpāvacarārūpāvacare pi kusalārammaṇādhīpatimhi es' eva nayo.

Apariyāpannakusalo pana ārammaṇādhīpati kāmāvacarato nānasampayuttakusalassa ceva nānasampayuttakiriyassa ca ārammaṇādhīpatipaccayo hoti.

¹ B. has asterisk.

² Bm. omits.

³ Bm. nibbānānaṃ.

⁴ Bm. °ppakārato.

⁵ S. omits last three words.

⁶ S. omits.

Akusalo pana ārammaṇādhīpati nāma lobhasahagata-cittuppādo vuccati. So lobhasahagatākusalass' eva ārammaṇādhīpatipaccayo hoti.

Kāmāvacaro pana vipākārammaṇādhīpati lobhasahagatākusalass' eva ārammaṇādhīpati paccayo hoti. Tathā rūpāvacarārūpāvacara-vipākārammaṇādhīpati.¹

Lokuttaro pana vipākārammaṇādhīpati kāmāvacarato ñānasampayuttakusalakiriyānaṃ yeva ārammaṇādhīpati-paccayo hoti.

Kāmāvacarādibhedato pana tividho pi kiriyārammaṇādhīpati lobhasahagatākusalass' eva ārammaṇādhīpatipaccayo hoti.

Catusamutthānikarūpasankhāto rūpakkhando ārammaṇādhīpati lobhasahagatākusalass' eva ārammaṇādhīpatipaccayo hoti.

Nibbānaṃ kāmāvacarato ñānasampayuttakusalassa ñānasampayuttakiriyassa lokuttarakusalassa lokuttaravipākassa cā ti² imesaṃ catunnaṃ rāsīnaṃ ārammaṇādhīpatipaccayo hoti ti evam ettha paccayuppannato pi viññātābbo vinicchayo ti.

Adhīpatipaccayaniddeso nīṭṭhito.

4.

Anantarapaccayaniddese *manodhātuyā* ti vipākamano-dhātuyā. *Manoviññānadhātuyā* ti santīraṇakiccāya ahetuka-vipākamanoviññānadhātuyā. Tato paraṃ pana voṭṭhap-pana³-javana-tadārammaṇa-bhavanga-kiccā manoviññānadhātuyo vattabbā siyuṃ, tā avuttā pi iminā nayena veditabbā ti nayaṃ dassetvā desanā sankhittā.

Purimā purimā kusalā dhammā ti⁴ ādike ca chaṭṭhanaye tā sangahitā ti pi idha na vuttā ti veditabbā.

Tattha *purimā purimā* ti chasu dvāresu pi anantarātītā kusalajavanadhammā daṭṭhabbā. *Pacchimānaṃ pacchimānaṃ* ti anantaraṃ uppajjamānānaṃ yeva⁵ *Kusalānaṃ* ti sadi-

¹ S. ends sentence at arūpāvacaro.

³ Bm. voṭṭhabbana. So again below.

² S. °vipākassāti.

⁴ Above, p. 3 (4).

sakusalānaṃ. *Aryākatānaṃ* ti idaṃ pana kusalānantaraṃ tadārammaṇa-bhavanga-phalasamāpattivāsena vuttaṃ. Akusalamūlake *aryākatānaṃ* ti tadārammaṇa-bhavanga-sankhātānaṃ yeva. Avyākatamūlake *aryākatānaṃ* ti āvajjana-javanavasena vā bhavangavasena vā pavuttānaṃ kiriya vipākāvyākatānaṃ, kiriya manodhātuto patthāya pana yāva voṭṭhappanakiccā manoviññānadbātu tāva pavattesu vīthi-cittesu pi ayaṃ nayo labbhat' eva. *Kusalānaṃ* ti pañcadvāro voṭṭhappanānantarānaṃ paṭhamajavanakusalānaṃ. *Akusalānaṃ*¹ ti pade pi es' eva nayo. *Yesaṃ yesaṃ* ti idaṃ sabbesam pi anantarapaccayadhammānaṃ sankhepalak-khaṇaṃ ti ayaṃ tāv' ettha pālivaṇṇanā.

Ayaṃ pana anantarapaccayo nāma, ṭhapetvā nibbānaṃ, catubhūmako arūpadhammarāsi yevā ti vedītabbo. So jātivasena kusalākusalavipākakiriyato catudhā bhijjati.

Tattha kusalo kāmāvacarādibhedato catubbidho hoti. Akusalo kāmāvacaro va. Vipāko catubhūmako. Kiriyānantarapaccayo pana tebhūmako ti evaṃ ettha nūnappakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne pan' ettha kāmāvacarakusalato anantarapaccayo attanā sandisass' eva kāmāvacarakusalassa anantarapaccayo hoti. Nāpasampayuttakāmāvacarakusalato pana rūpāvacarakusalassa arūpāvacarakusalassa lokuttarakūṣa-lassā ti imesaṃ tinnāṃ² rāsīnaṃ anantarapaccayo hoti. Kāmāvacarakusalo ca³ kāmāvacaravipākassa rūpāvacara⁴ arūpāvacaravipākassa nāpasampayutto lokuttaravipākassā pi ti imesaṃ catunnaṃ rāsīnaṃ anantarapaccayo hoti. Rūpāvacarakusalo rūpāvacarakusalassa nāpasampayuttakāmāvacaravipākassa rūpāvacaravipākassā ti imesaṃ tinnāṃ rāsīnaṃ anantarapaccayo hoti. Arūpāvacarakusalo tesāṃ dvinnāṃ vipākānaṃ attano kusalassa vipākassa cā ti avise-sena catunnaṃ rāsīnaṃ anantarapaccayo hoti; visesena pan' ettha nevasaññā-nāsaññāyatana-kusalo anāgāmiphala-sankhātassa lokuttaravipākassā pi anantarapaccayo hoti. Lokuttarakusalo lokuttaravipākass' eva anantarapaccayo

¹ S. akusalamūlānaṃ ti.

³ S. omits.

² S. tinnāṃ always.

⁴ Bm. °vacarārūpā.

hoti. Ākusalo avisesena akusalassa ceva kusalākusalavipākassa ca ; visesena pan' ettha sukhamajjhattavedanā sampayutto akusalo rūpāvacara-arūpāvacaravipākassā pi ti imesaṃ catunnaṃ rāsinaṃ anantarapaccayo hoti. Kāmāvacara-vipāko kāmāvacaravipākassa ñāpasampayutto vā ñānavippayutto vā vipāko kāmāvacarakiriyāvajjanassa, ñāpasampayutto vipāko pan' ettha patisandhivasena uppajjamānassa rūpāvacarārūpāvacaravipākassā pi ti imesaṃ catunnaṃ rāsinaṃ anantarapaccayo hoti. Rūpāvacaravipāko sahetukāmāvacaravipākassa rūpāvacarārūpāvacara-vipākassa kāmāvacarakiriyāvajjanassā ti imesaṃ catunnaṃ rāsinaṃ anantarapaccayo hoti. Arūpāvacaravipāko ti hetukakāmāvacaravipākassa arūpāvacaravipākassa kāmāvacarakiriyāvajjanassā ti tinnāṃ rāsinaṃ anantarapaccayo hoti. Lokuttaravipāko tihetukakāmāvacaravipākassa rūpāvacarārūpāvacaralokuttaravipākassā ti catunnaṃ rāsinaṃ anantarapaccayo hoti. Kāmāvacarakiriyāṃ kāmāvacarakusalassa¹ akusalassa catubhūmakavipākassa tebhūmakakiriyassā ti navannaṃ rāsinaṃ anantarapaccayo hoti. Rūpāvacarakiriyāṃ² tihetukakāmāvacaravipākassa rūpāvacaravipākassa rūpāvacarakiriyassā ti tinnāṃ rāsinaṃ anantarapaccayo hoti. Arūpāvacarakiriyāṃ² tihetukakāmāvacaravipākassa rūpāvacarārūpāvacara-lokuttaravipākassa arūpāvacarakiriyassā ti pañcannaṃ rāsinaṃ anantarapaccayo hoti. Evam ettha paccayuppannato pi viññātābbo vinicchayo ti.

Anantarapaccayaniddeso nīṭṭhito.

5.

Samanantarapaccayaniddeso iminā samānagatiko va. Ime pana dve paccayā mahāvitthārā, tasmā sabbacittupattivasena tesāṃ upaparikkhitvā vitthāro gahetabbo.

Samanantarapaccayaniddeso nīṭṭhito.

¹ Bm. kusalākusalassa.

² S. Rīriyā.

6.

Sahajātapaccayaniddese aññamaññān ti añño aññassa. Iminā va etesaṃ dhammānaṃ ekakkhane paccayabhāvaṃ ceva paccayuppannabhāvaṃ ca dīpeti. Okkantikkhane ti pañcavokāre¹ paṭisandhikkhane; tasmīṃ hi khane nāmarūpaṃ okkantaṃ viya, pakkhandaṃ viya, paralokato imaṃ lokaṃ āgantvā pavisaṃtaṃ viya uppajjati; tasmā so khaṇo okkantikkhano ti vuccati. Ettha ca rūpaṃ ti hadaya-vatthumattam eva adhippetā. Taṃ hi nāmassa nāmañ ca tassa aññamaññaṃ saha-jātapaccayaṭṭhaṃ pharati. Citta-cetasikā ti pavattiyā cattāro khandhā. Sahajātapaccayena ti ettha cittasamuṭṭhānarūpā citta-cetasikānaṃ paccayaṭṭhaṃ na pharanti; tasmā aññamaññān ti na vuttaṃ. Tathā upādārūpābhūtānaṃ; rūpino dhammā arūpaṃ dhammānaṃ ti hadaya-vatthu catunnaṃ khandhānaṃ. Kiñci² kāle ti kismiñci kāle. Sahajātapaccayena ti paṭisandhiṃ sandhāya vuttaṃ. Na saha-jātapaccayena ti pavattiṃ sandhāya vuttaṃ.

Ayaṃ pana : cattāro khandhā arūpino aññamaññaṃ saha-jātapaccayena paccayo ti evaṃ chahi koṭṭhāsehi tṭhito. Tattha tayo koṭṭhāsā aññamaññavasena vuttā, tayo na aññamaññavasena. Tattha paṭhamakoṭṭhāse arūpaṃ eva paccayo ca paccuppannañ ca. Duttiye rūpaṃ eva. Tatiye nāmarūpaṃ. Catutthe paccayo arūpaṃ, paccayuppannaṃ rūpaṃ. Pañcame paccayo pi paccayuppannaṃ pi rūpaṃ eva. Chatṭhe paccayo rūpaṃ, paccayuppannaṃ arūpaṃ ti ayaṃ tāv' ettha pāliyaṇṇanā.

Ayaṃ pana saha-jātapaccayo jātivasena : kusalo, akusalo, vipāko, kiriyaṃ,³ rūpaṃ ti pañcadhā bhijjati. Tattha kusalo bhūmito catubbidho hoti. Akusalo ekavidho. Vipāko catubbidho. Kiriya-sankhāto tividho. Rūpaṃ ekavidhaṃ kāmāvacaram evā ti. Evaṃ tāv' ettha nānappakārahedato viññātabbo vinicchayo.

Evaṃ bhinne paṇ' ettha catubhūmakam pi kusalaṃ pañcavokārabhave aññanā sampayuttadhammānaṃ⁴ ca saha-

¹ Bm. pañcavokārabhave.² S. kiñci.³ S. "kiriyaṃ.⁴ Bm. "nañ ceva, omitting what follows till citta-samuṭṭhānaṃ.

jātapaccayo hoti. Yaṃ pan' ettha rūpaṃ na samuṭṭhāpeti cittasamuṭṭhānarūpassa ca sahaajātapaccayo hoti. Tathā akusalaṃ. Yaṃ pan' ettha arūpe uppajjati, taṃ arūpa-dhammānaṃ yeva sahaajātapaccayo hoti. Kāmāvacara-rūpāvacaravipākaṃ cittasamuṭṭhānarūpassa ceva sampayuttadhammānaṃ ca sahaajātapaccayo hoti. Yaṃ pan' ettha rūpaṃ na samuṭṭhāpeti, taṃ sampayuttadhammānaṃ yeva. Yaṃ paṭisandhiyaṃ uppajjati, taṃ kaṭattā rūpānaṃ cā pi¹ sahaajātapaccayo hoti. Arūpāvacaravipākaṃ sampayuttadhammānaṃ yeva. Lokuttaravipākaṃ pañcavokāre sampayuttadhammānaṃ ceva cittasamuṭṭhānarūpānaṃ ca. Catuvokāre arūpānaṃ yeva. Kāmāvacara-arūpāvacarakiriyā pañcavokāre sampayuttānaṃ² ceva cittasamuṭṭhānarūpānaṃ ca sahaajātapaccayo hoti, catuvokāre, arūpānaṃ yeva.³ Rūpāvacara - kiriyāsampayuttadhammānaṃ ceva cittasamuṭṭhānarūpānaṃ ca ekantena sahaajātapaccayo hoti. Catusamuṭṭhānikassa rūpassa kammāsamuṭṭhānarūpe ekaṃ mahābhūtaṃ tiṇṇaṃ, tīṇi ekassa, dve⁴-tiṇṇaṃ mahābhūtānaṃ, mahābhūtā upādā-rūpassa sahaajātapaccayena paccayo. Kāmāvacara - rūpāvacara - paṭisandhikkhaṇe vatthurūpaṃ vipāka - khandhānaṃ⁵ sahaajātapaccayena paccayo. Utu-cittāhārasamuṭṭhānesu pana mahābhūtāni aññamaññaṃ ceva upādā-rūpassa ca sahaajātapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Sahaajātapaccayaniddeso niṭṭhito.

7.

Aññamañña-paccayaniddese sahaajātapaccayaniddesassa purimānaṃ tiṇṇaṃ koṭṭhāsānaṃ vasena pāli-āgatā. Tassā tattha vuttasadisā va⁶ vaṇṇanā ti puna' na gahitā. Ayaṃ pi ca aññamañña-paccayo jātivāsena kusalo, akusalo, vipāko, kiriyaṃ,⁷ rūpaṃ ti pañcadhā bhinno.

¹ S. cāti.

³ S. *substitutes* sampayuttakānaṃ.

⁶ Bm. -kkhandhā.

⁶ S. *omits*.

² Bm. °yuttakānaṃ.

⁴ Bm. dvinnāṃ.

⁷ S. kiriyā.

Tattha kusalo bhūmito catubbidho. Sabbaj purīmasa-disam evā ti evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaj bhinne pan' ettha sabbam pi catubhūmakaj kusalaj attanā sampayuttadhammānaj aññamaññāpaccayena paccayo. Tathā akusalaj. Vipāke pana kāmāvacararūpāvacara-vipākaj paṭisandhiyaj vatthurūpassa pavatte sampayuttadhammānaj yeva;¹ arūpāvacaralokuttaravipākaj sampayuttadhammānaj yeva aññamaññāpaccayena paccayo. Sabbam pi kiriyaj sampayuttadhammānaj yeva aññamaññāpaccayena paccayo. Catusamutṭhānika - rūpassa kammāsamutṭhāne ekaj mahābhūtaj tiṇṇaj, tiṇi ekassa, dve dvinnaj mahābhūtānaj aññamaññāpaccayena paccayo hoti. Kāmāvacararūpāvacara-paṭisandhiyaj vatthurūpaj vipākakkhandhānaj aññamaññāpaccayena paccayo. Utu-cittābhāra-samutṭhānesu mahābhūtān' eva mahābhūtānaj aññamaññāpaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Aññamaññāpaccayaniddeso nīṭhito.

8.

Nissayapaccayaniddese saha-jātapaccayaniddessassa purimānaj pañcannaj koṭṭhāsānaj vasena saha-jātanissayanaj² dassetvā puna chaṭṭhena koṭṭhāsena purejātanissayanaj dassetuj cakkhāyatanaṇ cakkhuvīññāṇadadhātuyā ti³ ādi āradhāj.

Tattha *yaj rūpaj nissāyā* ti vatthurūpaj sandhāya, vuttaj. Taj hi nissāya tividhā manodhātu, thapetvā arūpāvipākaj, dvāsattatividhā manoviññāṇadadhātū ti imāni pañcasattati cittāni vattantī ti ayaj tāv' ettha pālivaṇṇanā. Ayam pi nissayapaccayo jātivāsena kusalādi-bhedato pañcadhā va bhijjati.

Tattha kusalo bhūmito catubbidho va, akusalo ekavidho

¹ S. omits.

² S. °nissayāni.

³ Above, p. 4 (8).

vipāko catubbidho, kiriya-sankhāto tividho, rūpaṃ ekavi-dham evā ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha catubhūmakam pi kusalaṃ pañcavokāre sampayuttakhandhānaṃ ceva cittasamuṭṭhā-narūpassa ca nissayapaccayena paccayo hoti. Tathā akusa-laṃ. Yaṃ pan' ettha āruppe¹ uppajjati, taṃ arūpadhammānaṃ yeva nissayapaccayo hoti. Kāmāvacara-rūpāvacaraṭṭhāna-vipākaṃ pavatte sampayuttadhammānaṃ ceva cittasamuṭṭhānarūpassa ca, paṭisandhiyaṃ kaṭattā rūpassā pi nissaya-paccayena paccayo hoti. Arūpāvacaravipākaṃ sampayutta-khandhānaṃ yeva hoti. Lokuttaravipākaṃ pañcavokāre sampayuttakānaṃ ceva cittasamuṭṭhānarūpassa ca nissaya-paccayena paccayo hoti, catuvokāre arūpass' eva nissaya-paccayo hoti. Kāmāvacara-rūpāvacarakiriyā pañcavokāre sampayuttakānaṃ ceva cittasamuṭṭhānarūpassa ca nissaya-paccayo hoti, catuvokāre arūpānaṃ yeva. Rūpāvacara-kiriyā² sampayuttakānaṃ ceva cittasamuṭṭhānarūpassa ca ekantena nissayapaccayo hoti. Catusamuṭṭhānika-rūpassa ca kammāsamūṭṭhānarūpe ekaṃ mahābhūtaṃ tiṇṇaṃ, tiṇi ekassa, dve dvinnāṃ mahābhūtānaṃ, mahābhūtā upādā-rūpānaṃ, vatthurūpaṃ pañcavokārabhave catu-bhūmakakusalassa akusalassa, ṭhapetvā āruppavipākaṃ¹ ceva dve pañcaviññāṇāni ca sesa³-tebhūmakavipākassa tebhūmakakiriyassā ti imesaṃ dhammārāsinaṃ⁴ nissaya-paccayo hoti. Cakkhāyatanādini pañca-sampayuttakānaṃ cakkhaviññāṇādinaṃ nissayapaccayo hoti. Utucittāhāra-samuṭṭhānesu pana mahābhūtāni mahābhūtānaṃ ceva upādā-rūpassa ca nissayapaccayena paccayo hoti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Nissaya paccayaniddeso nīṭhito.

9.

Upanissayapaccayaniddese *purimā purimā* ti anantarūpa-nissaye samanantarātītā labbhanti. Ārammaṇūpanissaya-

¹ Cf. above, p. 37, arūpe. ² S. kiriyā.

³ S. sesaṃ.

⁴ Bm. dhammānaṃ for dhammārāsinaṃ

pakatūpanissayesu nānāvithivasena purimatarā. Te tayo pi rūsiyo,¹ kusalavasena kusalapade labbhanti. Kusalena pana akusale samanantarātītā na labbhanti. Ten' eva vuttay: akusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo ti. Idam hi: kusalo dhammo akusalassa dhammassa upanissayapaccayena paccayo.

Ārammaṇūpanissayo pakatūpanissayo. Arammaṇūpanissayo dānaṃ datrā sīlaṃ samādiyyitrā uposathakammaṃ katrā taṃ garuṃ katrā assādeti abhinandati. Taṃ garuṃ katrā rāgo uppijati diṭṭhi uppijati. Pubbe suciṇṇāni garuṃ katrā assādeti abhinandati. Taṃ garuṃ katrā rāgo uppijati diṭṭhi uppijati. Jhānā vuttahitvā jhānaṃ garuṃ katrā assādeti abhinandati. Taṃ garuṃ katrā rāgo uppijati diṭṭhi uppijati. Pakatūpanissayo saddhaṃ upanissāya mānaṃ jappeti diṭṭhiṃ gaṇhāti. Sīlaṃ, suttaṃ, cāgaṃ, paññaṃ upanissāya mānaṃ jappeti diṭṭhiṃ gaṇhāti. Saddhā, sīlaṃ, suttaṃ, cāgaṃ, paññaṃ rāgassa dosassa mohassa mānassa diṭṭhiyā patthanāya upanissayapaccayena paccayo ti² imay nayaṃ sandhāya vuttay.

Kusalena avyākate tayo pi labbhanti. Tathā akusalena akusale. Akusalena pana kusale samanantarātītā na labbhanti. Tena vuttay: kusalānaṃ dhammānaṃ kesañci upanissayapaccayena paccayo ti. Idam pi hi: akusalo dhammo kusalassa dhammassa upanissayapaccayena paccayo. Pakatūpanissayo rāgaṃ upanissāya dānaṃ deti, sīlaṃ samādiyyati, uposathakammaṃ karoti, jhānaṃ uppiḍeti, vipassanaṃ uppiḍeti, maggaṃ uppiḍeti, abhiññaṃ uppiḍeti, samāpattiṃ uppiḍeti, dosaṃ, mohaṃ, mānaṃ, diṭṭhiṃ, patthanāṃ, upanissāya dānaṃ deti . . . pe . . . samāpattiṃ uppiḍeti. Rāgo, doso, moho, māno, diṭṭhi, patthanā saddhāya sīlassa sutassa cāgassa paññāya upanissayapaccayena paccayo. Pāṇaṃ hantrā tussa paṭighātathāya dānaṃ deti ti² ādinā nayaṃ Pañbhāvāre āgataṃ pakatūpanissayam eva sandhāya vuttay. Akusalaṃ pana kusalassa ārammaṇūpanissayo na hoti. Kasmā? Taṃ garuṃ katvā tassa appavattanato ti.

Yathā anantarūpanissayo, evaṃ ārammaṇūpanissayo p' ettha na labbhati ti veḍḍitabbo.

¹ S. rūsi. Bm. rūsayo*.

² Pt. II., Kusalatthika, Pañhāvūra, § 9.

Akusaleṇa avyākatapade ārammaṇūpanissayo na labbhati. Na hi avyākatā dhammā akusalaṃ garuṇ karonti. Yasmiṃ pana anantaratā labbhati, tasmā ettha kesañci ti na vuttaṃ. Avyākatena pana avyākate, kusale, akusale ti tisu nāyesu tayo pi upanissayā labbhant' eva.

Puggalo pi *senāsanam* pi ti idaṃ pada¹-dvayaṃ pakatūpanissayavasena vuttaṃ. Idaṃ hi dvayaṃ kusalākusala-pavattiyā balavapaccayo hoti. Paccayabhāvo c' assa pan' ettha pariṇāyavasena vedītabbo.² Ayaṃ tāv' ettha pāli-vajjanā.

Ayaṃ pana upanissayapaccayo nāma saddhiṃ ekaccāya paññattiyā sabbe pi catubhūmakadhammā. Vibhāgato pana ārammaṇūpanissayādivasena tividho hoti. Tattha ārammaṇūpanissayo ārammaṇādhipatinā ninnānākaraṇo ti hetthāvuttanayen' eva nānappakārabhedato gaheṭṭabbo. Anantarūpanissayo anantarapaccayena ninnānākaraṇo. So pi hetthā vuttanayen' eva nānappakārabhedato gaheṭṭabbo.³ Paccayuppannato pi nesā tattha vuttanayen' eva vinicchayo vedītabbo.

Pakatūpanissayo pana jātivaseṇa kusalākusalavipākakiriya-rūpabhedato pañcavidho hoti. Kusalādīnaṃ pana bhūmibhedato anekavidho ti. Evaṃ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne pan' ettha tebhūmakakusalo catubhūmakassā⁴ pi kusalassa akusalassa vipākakiriyassā ti catunnaṃ rāsīnaṃ pakatūpanissayo hoti. Lokuttaro akusalass' eva na hoti. Amhākaṃ ācariyena lokuttaradhammo nibbatito ti iminā panā nayena aññesaṃ akusalassā pi hoti. Yassa vā uppajjissati, tassā pi anuttaresu vimokkhesu pi 'haṃ upatthāpayato iminā nayena hoti yeva. Akusalo sabbesaṃ pi catubhūmakānaṃ khandhānaṃ pakatūpanissayo hoti. Tathā tebhūmako vipāko. Lokuttaravipāke hetthimāni tīni phalāni akusalass' eva na honti. Upariṭṭhimaṃ⁵ kusalassā pi. Purimanayena pana aññesaṃ vā yassa vā uppajjissati, tassa santāne sabbo pi lokuttaravipāko sabbesaṃ

¹ Bm. omits.

² Bm. adds ti.

³ Bm. vedītabbo.

⁴ S. bhūmikassā.

⁵ S. uparimaṃ.

kusalādināṃ arūpakkhandhānaṃ pakatūpanissayo hoti. Kiriya-sankhāto pi pakatūpanissayo catubhūmakānaṃ kusalā¹-dikhandhānaṃ hoti yeva. Tathā rūpasankhāto. Sayāṃ pana rūpaṃ imasmiṃ Paṭṭhāna-mahāpakaraṇe āgatana-yena upanissayapaccayaṃ na² labbhati.³ Suttantikapariyāyena pana labbhati ti⁴ vattun vattati. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Upanissayapaccayaniddeso nūṭhito.

10.

Purejātapaccayaniddese *purejātapaccayaṇa paccayo* ti ettha purejātaṃ nāma yassa paccayo hoti, tato purimatarāṃ jātīṃ jātikkhaṇaṃ atikkamitvā ṭhitikkhaṇaṃ pat-taṃ. *Cakkhāyatanan* ti ādi-vatthu purejātavasena vuttaṃ. *Rupāyatanan* ti ādi ārammaṇapurejātavasena. *Kiñcikāle*⁵ *purejātapaccayaṇā* ti pavattiṃ sandhāya vuttaṃ. *Kiñcikāle* na *purejātapaccayaṇā* ti paṭisandhiṃ sandhāya vuttaṃ. Evaṃ sabbathā pi pañcadvāre vatthāraṃmanavasena manodvāre vatthuvasen' ev' āyaṃ pāli-āgatā.

Pañhavāre pana ārammaṇapurejātaṃ *sekhā* vā *puṭṭhā* vā *cakkhuṃ aniccato dukkhato anattato vipassantī* ti āgatattā manodvāre pi ārammaṇapurejātaṃ labbhat' eva. Idha pana sāvasesavasena desanā katā ti ayaṃ tāv ettha pāliavanṇanā.

Ayaṃ pana purejātapaccayo suddharūpaṃ eva hoti. Tañ ca kho uppādakkhanaṃ atikkamitvā ṭhitippattaṃ aṭṭhārasavidhaṃ rūparūpam eva. Taṃ sabbam pi vatthu purejātaṃ ārammaṇapurejātan ti dvidhā ṭhitaṃ.

Tattha *cakkhāyatanā* . . . pe . . . *kāyāyatanā* vatthu-rūpaṃ ti idaṃ vatthu purejātaṃ nāma. Sesāṃ imāṃ pūṇiyyā āgatañ ca anāgatañ ca vāno, saddo, gandho, raso, catasso dhātuyo, tīpi indriyāni, kabalinkāro āhāro ti dvādasa-

¹ Bm. akusālā.

² Bm. has asterisk.

³ Bm. labbhati.

⁴ Bm. labbhati ti.

⁵ S. kanci².

vidhaṃ rūpaṃ ārammanapurejātapaccayo¹ ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha caḅkḅhāyatanam dvinnam caḅkḅhu-viññānānam purejātapaccayena paccayo. Tathā itarāni cattāri sotaviññānādīnam. Vatthurūpaṃ pana, ṭhapetvā pañcaviññānāni, cattāro ca āruppavipāke, sesānam sabbesam pi catubhūmakānam kusalākusalavyākātānam cittacetasikānam purejātapaccayo hoti. Rūpādīni pana pañcadvārārammanāni² dve pañcaviññānānaṃ ceva manodhātūnaṃ ca ekanten' eva purejātapaccayo honti. Aṭṭhārasavidham pi pan' etam rūparūpaṃ kāmāvacarakusalassa, rūpāvacarato abhiññā kusalassa, akusalassa, tadārammanabhāvino kāmāvacaravipākassa, kāmāvacarakiriyassa, rūpāvacarato abhiññā kiriyassā ti imesam channam rāsīnam purejātapaccayo hoti ti. Evam ettha paccuppannato pi viññātabbo vinicchayo ti.

Purejātapaccayaniddeso nīṭṭhito.

11.

Pacchājātapaccayaniddese *pacchājāta* ti³ yassa kāyassa paccayo honti, tasmīn uppañjitvā ṭṭhite jātā. *Purejātassā* ti tesam uppādato paṭhamataram jātassa jātikkhamam atikkamitvā ṭṭhittipattassa. *Imassa kāyassā* ti imassa catusamuttāhānika - tisamuttāhānikabhūta - upādā - rūpasankhātassa kāyassa. Ettha ca tisamuttāhānikakāyo ti āhāra-samuttāhānassa abhāvato brahmāpārisajjādīnam kāyo veditabbo. Ayam ettha pāli-vamānā.

Amam pana pacchājātapaccayo nāma sankhepato, ṭhapetvā āruppavipāke, avasesā catubhūmakā arūpakkhandhā. So jātivasesa kusalākusalavipākakiriyabhedena catudhā bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha pañcavokārabhave uppannam catubhūmakakusalānaṃ ca akusalānaṃ ca uppādakkhānam atikkamitvā ṭṭhittipattassa catusamuttāhānika-tisamuttāhānika-

¹ S. purejātam nāmā ti.

² Bm. omits dvārū.

³ Above, p. 5 (11).

rūpakāyassa pacchājātapaccayo hoti. Vipāke pi, ṭhapetvā patisandhivipākaṇ, avaseso kāmāvacararūpāvacaravipāko tass' eva ekantena pacchājātapaccayo hoti. Lokuttaro pi pañcavokāre uppannavipākass'¹ eva pacchājātapaccayo hoti. Tebhūmakakiriyaṇ pi pañcavokāre uppannā va vuttappakārassa kāyassa pacchājātapaccayo hoti ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Pacchājātapaccayaniddeso niṭṭhito.

12.

Āsevanapaccayaniddese *purimā purimā* ti sabbanayesu samanantarā ti tāva daṭṭhabbā. Kasmā pan' ettha anantarakaccayo viya *purimā purimā kusalā dhammā pacchimānaṇ pacchimānaṇ ayyākatānaṇ dhammānaṇ* ti ādinā nayena bhinnajātikehi saddhiṇ niddeso na kato ti? Attano gatiṇ gāhāpetuṇ asammattatāya. Bhinnajātikā hi bhinnajātikānaṇ arūpadhammānaṇ āsevanagūṇena paṇa-bala-valbhāvaṇ sādhamānā attano kusalādhāvasankhātāṇ gatiṇ gāhāpetuṇ na sakkonti; tasmā tehi saddhiṇ niddesaṇ akatvā ye ye saṇvasanā sankhātena āsevanena paṇatara-balavataabhāva-visiṭṭhaṇ attano kusalādhāvasankhātāṇ gatiṇ gāhāpetuṇ sakkonti, tesu tehi samānājātikeh' eva saddhiṇ niddeso kato ti veditabbo.

Atha vipākāvyākataṇ kasmā na gahitaṇ ti? Āsevanābhāvena. Vipākāṇ hi kammavasena vipākabhāvappattaṇ kamma-pariṇāmitaṇ hutvā vattati, nirussāhaṇ dubbalaṇ ti āsevanagūṇena attano sabhāvaṇ gāhāpetvā paribhāvetvā neva aññaṇ vipākāṇ uppādetuṇ sakkoti, na purimā vipākānubhāvaṇ gahetvā uppajjitun ti. Kamma²-vegakkhittaṇ pana patitaṇ viya hutvā uppajjati ti sabbathā pi vipāke āsevanāṇ natthi ti āsevanābhāvena vipākāṇ na gahitaṇ. Kusalākusalakiriyaṇanantaṇ uppajjamānaṇ pi c' etaṇ kamma-paṭibaddhavuttiṭāya āsevanagūṇaṇ na gaṇhatī ti kusalādayo pi' ssa āsevanapaccayo na honti. Api ca nānā-

¹ Bm. °vipāko tass' eva.

² Bm. has asterisk.

jātikattā p'ete na honti yeva. Bhūmito pana ārammaṇato vā nānājātikattay nāma natthi; tasmā kāmāvacarakusalakiriya¹ mabaggatakusalakiriyaṇam pi sankhārarammaṇa ca anulomakusalay nibbānārammaṇassa gotrabhu-kusalassa āsevanapaccayo hoti yevā ti ayaṇ tāv' ettha pālivannaṇā.

Ayaṇ pana āsevanapaccayo jātito tāva kusalo, akusalo, kiriya¹vyākato ti tidhā t̥hito.

Tattha kusalo bhūmito kāmāvacaro, rūpāvacaro, arūpāvacaro ti tividho hoti. Akusalo kāmāvacaro va. Kiriya¹vyākato kāmāvacaro rūpāvacaro arūpāvacaro ti tividho va. Lokuttaro āsevanapaccayo nāma natthi ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṇ bhinne pan' ettha kāmāvacarakusalay attano anantarassa kāmāvacarakusalass' eva. Yaṇ pan' ettha ñāṇasampayuttay taṇ attanā sadisavedanassa rūpāvacarakusalassa arūpāvacarakusalassa lokuttarakusalassā ti imesaṇ rāsinaṇ¹ āsevanapaccayo hoti. Rūpāvacarakusalay pana rūpāvacarakusalass' eva; arūpāvacarakusalay arūpāvacarakusalass' eva; akusalay pana akusalass' eva āsevanapaccayo hoti. Kiriya¹to pana kāmāvacara-kiriya¹sankhāto tāva kāmāvacara-kiriya¹ss' eva. Yo pan' ettha ñāṇasampayutto, so attanā sadisavedanassa rūpāvacarakiriya¹ssa arūpāvacarakiriya¹ssā ti imesaṇ rāsinaṇ¹ āsevanapaccayo hoti. Rūpāvacarakiriya¹sankhāto pana rūpāvacarakiriya¹ss' eva arūpāvacarakiriya¹sankhāto arūpāvacarakiriya¹ss' eva āsevanapaccayo hoti. Vipāko pana ekadhammassā pi ekadhammo pi vā koci vipākassa āsevanapaccayo natthi ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Āsevanapaccayaniddeso nit̥thito.

13.

Kammappaccayaniddese kamman ti cetanākamman ceva. Katattā ca rūpānaṇ ti kammassa katattā uppannarūpānaṇ. Kammappaccayaṇā ti anekānam pi kappakotinaṇ matthake

¹ S. omits.

attano phalaṃ uppādetuṃ samatthena nānākkhaṇika-kamma-paccayena ti attho.

Kusalākusalaṃ hi kammaṃ attano pavattikkhaṇe phalaṃ na deti. Yadi dadeyya, yaṃ manusso devalokūpagakusala-kammaṃ karoti; tass' ānubhāvena tasmīṃ yeva khaṇe devo bhaveyya. Yasmiṃ pana khaṇe taṃ katāṃ, tato aññasmiṃ khaṇe avijjamānaṃ pi kevalaṃ kaṭattā yeva diṭṭh' eva dhamme uppajjetvā¹ apare vā pariyāye avasesapaccaya-samāyoge sati phalaṃ uppādeti, niruddhā pi purimasippādi-kiriyaṃ viya kālantare pacchimasippādi-kiriyaṃ; tasmā nānākkhaṇika kamma-paccayo ti vuccati.

Cetanā sampayuttakānaṃ dhammānaṃ ti yā kāci cetanā attanā sampayuttakānaṃ dhammānaṃ. Taṃ-samutṭhānānaṃ ti iminā paṭisandhikkhaṇe kaṭattā rūpaṃ pi gaṇhāti.² Kamma-paccayena ti idaṃ saha-jāta-cetanāṃ sandhāya vuttaṃ. Kusalādisu hi yā kāci saha-jāta-cetanā sesadhammānaṃ cīttappayogasankhātena kiriyabhāvena upakārikā³ hoti; tasmā saha-jāta-kamma-paccayo ti vuccati. Tāv' ayaṃ ettha pālivannanā.

Ayaṃ pana kamma-paccayo atthato catubbūmika⁴-cetanā-mattam eva. So jātibhedato kusalo, akusalo, vipāko, kiriyaṃ ti catudhā bhijjati. Tattha kusalo bhūmito kāmāvacarādivasena catudhā bhijjati. Akusalo ekadhā vā. Vipāko catudhā. Kiriyaṃ tidhā vā ti. Evam ettha nānapakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne paṇ' ettha saha-jātā kāmāvacarakusala-cetanā pañcavokāre attanā sampayuttadhammānaṃ ceva cīttasamutṭhānarūpassa ca catuvokāre sampayuttakhandhānaṃ yeva saha-jāta-kamma-paccayena⁵ paccayo hoti. Uppajjitvā niruddhā pana attano vipākānaṃ⁶ kaṭattā ca rūpānaṃ nānākkhaṇikakamma-paccayena paccayo hoti. Sā ca kho pañcavokāre yevā, na aññattha. Saha-jātā rūpāvacarakusalacetanā attanā sampayuttadhammānaṃ ceva cīttasamutṭhānarūpānaṃ ca ekanten' eva saha-jāta-kamma-paccayena paccayo. Uppajjitvā niruddhā pana

¹ Bm. upapajjetvā.

² Bm. gaṇhāti.

³ S. upakāro.

⁴ S. bhūmaka.

⁵ Bm. omits.

⁶ Bm. inserts khandhānaṃ.

Kammappaccayaniddeso nitthito.

⁴ S. tinianan.

*khandhānaṃ cittasamutthānaṃ ca rūpānaṃ vipākapaṇṇayena paccayo ; paṭisandhikkhaṇe vipākāryākato eko khandho tiṇṇaṃ*¹ *khandhānaṃ kaṭattā ca rūpānaṃ vipākapaṇṇayena paccayo* ti āgatattā cittasamutthāna-kammasamutthānānaṃ rūpānaṃ pi vipākapaṇṇayo labbhati. Idha pana sāvasasasena desanā katā ti ayaṃ tāv' ettha pālivaṇṇanā.

Ayaṃ pana vipākapaṇṇayo vipākabhāvena jātito ekavidho. Bhūmibhedato kāmāvacarādivasena catudhā bhijjati ti evaṃ ettha nānappaṭikārabhedato viññātabbo vinicchayo.

Evaṃ bhinne pan' ettha kāmāvacararūpāvacaravipāko attanā sampayuttadhammānaṃ² pavatte cittasamutthāna-rūpānaṃ paṭisandhiyaṃ kaṭattā rūpānaṃ ca vipākapaṇṇayo hoti. Arūpāvacaravipāko sampayuttadhammānaṃ yeva lokuttaravipāko pañcavokāre sampayuttadhammānaṃ ceva cittasamutthānarūpassa ca catuvokāre sampayuttakhandhānaṃ³ yeva vipākapaṇṇayo hoti ti. Evaṃ ettha paccayuppannato pi viññātabbo vinicchayo ti.

Vipākapaṇṇayaniddeso nitthito.

15.

Āhārapaccayaniddese *kabalīṅkāro āhāro* ti catusantati-samutthāne rūpe oṇā āhāro nāma. Yo pana yasmā kabalīṅ⁴ karitvā ajjhoharito va āhāraṅgaṃ karoti, na pahitthito ; tasmā āhāro ti avatvā kabalīṅkāro āhāro ti vuttaṃ. Kabalīṅ⁴ karitvā ajjhoharitaṃ vattu kattā vā kabalīṅkāroti nāmaṃ etaṃ⁵ tassa. *Arūpīno āhārā* ti phassacetanā viññānāhārā. *Taṃ samutthānānaṃ* ti idhā pi kammasamutthānāni gahitāna' eva. Vuttaṃ h' etaṃ Pañhavāre : *paṭisandhikkhaṇe vipākāryākato āhārā sampayuttakānaṃ khandhānaṃ kaṭattā ca rūpānaṃ āhārapaccayena paccayo* ti. Ayaṃ tāv' ettha pālivaṇṇanā.

Ayaṃ pana āhārapaccayo sankhepato kabalīṅkāro āhāro, phasso, cetanā, viññānaṃ ti cattāro dhammā honti.⁶ Tattha, tthapetvā kabalīṅkārahāraṃ, sesā tayo arūpāhārā jātivasena

¹ S. tiṇṇaṃ.

² S. khandhānaṃ.

³ S. dhammānaṃ.

⁴ Bm. kabalāṇ.

⁵ S. ev' etaṃ.

⁶ S. ii. 11.

kusalākūsala - vipāka - kiriyabhedato catudhā bhijjanti. Puna bhūmibhedena kusalo catudhā, akusalo ekadhā, vipāko catudhā, kiriyā tidhā, ti evaṇ anekadhā bhijjanti. Kabalinkārāhāro pana jātito avyākato, bhūmito kāmāvacaro vā ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṇ bhinne pan' ettha catubhūmakā¹ pi tayo kusalā āhārā pañcavokāre attanā sampayuttadhammānañ ceva cittasamuṭṭhānarūpassa ca āhārapaccayena paccayo. Thapetvā pana rūpāvacaraṇ, avasesā āruppe sampayuttadhammānaṇ yeva āhārapaccayena paccayo. Akusalāhāresu pi es' eva nayo. Catubhūmaka - vipākāhārā pana sabbattha sampayuttakānaṇ² āhārapaccayo honti. Kāmāvacara-rūpāvacaravipākā pan' ettha pañcavokāre uppajjamānā pavatte cittasamuṭṭhānarūpassa paṭisandhiyaṇ katattā rūpassā pi āhārapaccayo honti. Lokuttarā³ cittasamuṭṭhānarūpass' eva. Āruppe uppannā rūpassa paccayo na honti. Tebhūmakā pi tayo kiriyāhārā pañcavokāre sampayuttadhammānañ ceva cittasamuṭṭhānarūpassa ca. Kāmāvacarā rūpāvacarā pana āruppe sampayuttadhammānaṇ yeva āhārapaccayena paccayo. Catusantati-samuṭṭhāno kabalinkārāhāro kiñcāpi māsassa kāyassā ti avisesato vutto, visesato pan' āyam ettha āhārasamuṭṭhānarūpassa janako ceva anupālako ca hutvā āhārapaccayena paccayo hoti. Sesa-tisantati-samuṭṭhānaassa anupālako va hutvā āhārapaccayena paccayo hoti ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Āhārapaccayaniddeso nitthito.

16.

Indriyapaccayaniddese cakkhundriyaṇ ti cakkhusankhātāṇ indriyaṇ. *Indriyapaccayenā* ti sayāṇ purejāto hutvā arūpadhammānaṇ uppādato paṭṭhāya, yāva bhaṅgā indriyapaccayena paccayo hoti. Sotindriyādisu pi es' eva nayo.

¹ S. bhūmika.

² Sic both Bm. S.

³ S. lokuttara.

*Arūpino indriyā ti ettha arūpa-jlvitindriyam pi saṅgahitay. Taṇ-samuṭṭhānānan ti ettha heṭṭhāvuttanayen' eva ka-
tattā rūpam pi saṅgahitay. • Vuttay h' etay Pañhavāre:
paṭisaṇḍhikkhaṇe vipākāvyākataṁ indriyā sampayuttakāṇaṁ
khaṇḍhāṇaṁ kaṭattā ca rūpāṇaṁ indriyapaccayena paccayo
ti. Evaṁ tāv' ettha pālivannanā veditabbā.*

Ayaṃ pana indriyapaccayo itthindriya-purisindriya-
vājānaṃ samavāsatiyā indriyānaṃ vasena tthito. Itthin-
driya-purisindriyāni hi kiñcāpi itthilinga-purisalingādināṃ
bījabhūtāni, kalalādikāle pana vijjamānesu pi [taṃ¹] tesu
itthilinga-purisalingādināṃ² abhāvātāni³ neva tesāṃ, na
aññesaṃ indriyapaccayatāṃ pharanti. Indriyapaccayo hi
attano vijjamāne khane⁴ avinibbatta-⁵dhammānaṃ indriya-
paccayatāṃ aphaṇanto nāma natthi, tasmā tāni indriya-
paccayo na honti. Yesāṃ pan' etāni bījabhūtāni, tesāṃ
tāni suttantikapariyāyena pakatūpanissayaabhāvaṃ bha-
janti. Iti indriyapaccayo samavāsati⁶ indriyānaṃ vasena
tthito ti veditabbo.

So jātito kusālakusālāvipākakiriyarūpavasena pañcadhā bhijjati. Tattha kusalo bhūmivasena catudhā. Akusalo kāmāvacaro va. Vipāko catudhā. Kiriyāsankhāto tidhā. Rūpaṃ kāmāvacaram evā ti evaṃ anekadhā bhijjati ti. Evaṃ tāv' ettha nānappakārabhedato viññātabbo vinicchayo.

Evay' bhinnē pan' ettha catubbhūmako pi kusalandriyapaccayo pañcavokāre sampayuttadhammānañ ceva citta-samutthānarūpassa ca [indriyapaccayena paccayo hoti']. Tathā akusalo. Thapetvā pana rūpāvacarakusalāy, avaseso kusalākusalo āruppe sampayuttadhammānañ yeva indriyapaccayena paccayo. Catubbhūmako pi vipākindriyapaccayo ekanten' eva sampayuttakānañ indriyapaccayena paccayo. Kāmāvacara-rūpāvacarā pan' ettha pañcavokāre uppajjanato pavatte cittasamutthānarūpassa paṭisandhiyañ katattā rūpassā pi indriyapaccayena paccayo honti. Lo-

¹ S. omits.

3 Bm. abhāvābhāvātāni.

8 Bm. avinibbhutt^o.

⁷ Bm. omits this clause.

2 S. Klingman.

4 Bm. °mānakkhano.

0 Bm. °vīṣatiyā.

kuttarā citta-samutthānarupass' eva. Āruppe uppannā lokuttaravipākā indriyā rūpassa paccayo na honti. Tebhūmakā [pi¹] kiriyindriyā pañcavokāre sampayuttadhammānañ ceva cittasamutthānarūpassa ca. Kāmāvacarā rūpāvacarā pana āruppe sampayuttadhammānañ yeva indriyapaccayatā pharanti. Cakkhundriyādivasena chabbidhe rūpindriye cakkhundriyañ kusalākusalavipākato sampayuttadhammānañ dvinnāñ cakkhuvīññānānañ, sotindriyādini tathāvidhānañ yeva sōtaviññānādīnañ, rūpajīvitindriyañ attanā sahaḥjātarūpānañ tītikkhane indriyapaccayena paccayo. Sahaḥjātapaccayatā pana tassa natthi ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Indriyapaccayaniddeso nīṭṭhito.

17.

Jhānapaccayaniddese *jhānaṅgāni* ti² dve pañcaviññānavajjesu sesacittesu uppannāni vitakkavicārapītisomanassadomanassupekkhācittakaggatāsankhātāni satta aṅgāni. Pañcannañ pana viññānakāyānañ abhinipātamattattā tesu vījjamānāni pi upekkhāsukhadukkhāni upanijjhānākārassa abhāvato jhānaṅgāni ti na uddhātāni. Tattha pacchinnattā pana sesāhetukesu pi jhānaṅgañ na uddhatam eva.

Tay-samutthānānañ ti idhā pi kaṭattā rūpañ sangahitan ti vedītabbāñ. Vuttañ h' etañ Pañhavāre: *paṭisandhikkhane vipākāvyākātāni jhānaṅgāni sampayuttakānañ khandhānañ kaṭattā ca rūpānañ jhānapaccayena paccayo ti. Ayañ tāv' ettha pālivaṇṇanā.*

Ayañ pana jhānapaccayo sattannañ jhānaṅgānañ vasena tīhito pi jātibhedato pi kusalākusalavipākakiriyavasena catudhā bhijjati. Puna bhūmivasena catudhā ekadhā catudhā tīdhā ti dvādasadhā bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

¹ Bm. *omīta*.

² Above, p. 6.

Evay bhinne pan' ettha catubhūmakam pi kusalay jhānangay pañcavokāre sampayuttadhammānañ ceva citta-samutṭhānarūpassa ca. Thapetvā rūpāvacarāy, avasesay āruppe sampayuttadhammānay yeva jhānapaccayena paccayo. Akusale pi es' eva nayo. Kāmāvacara-rūpāvacara-vipākay pavatte sampayuttadhammānañ ceva cittasamutṭhānarūpassa ca, paṭisandhiyay sampayuttadhammānañ ceva kaṭattā rūpassa ca, āruppavipākay sampayuttadhammānay yeva; yañ ca āruppe lokuttaravipākay uppajjati, tañ ca, pañcavokāre pana tañ cittasamutṭhānarūpassa pi jhānapaccayena paccayo hoti. Tebhūmakam pi kiriya-jhānangay pañcavokāre sampayuttadhammānañ ceva citta-samutṭhānarūpassa ca, yañ pan' ettha āruppe uppajjati, tañ sampayuttadhammānay yeva jhānapaccayena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo.

Jhānapaccayaniddeso nīṭṭhito.

18.

Maggapaccayaniddese *maggangāni* ti ahetukacittuppadavajjesu sesacittesu uppannāni paññā vitakko sammāvācā-kammant'-ājīvā viriyay sati samādhi, micchādītṭhi micchāvācā-kammant'-ājīvā ti imāni dvādasangāni. Maggassa pana hetu-pacchimakattā ahetukacittesu maggangāni na uddhaṭṭāni. *Tay-samutṭhānāna* ti idhā pi kaṭattā rūpay sanga-hitam eva. Vuttay h' etay Pañhavāre: *paṭisandhikkhaṇe vipākāvyākātāni maggangāni sampayuttakāṇaṃ khaṇḍhāṇaṃ kaṭattā ca rūpāṇaṃ maggapaccayena paccayo* ti. Ayay tāv' ettha pālivannaṇā.

Ayay pana maggapaccayo dvādasannaṃ maggangāṇaṃ vasena ṭhito pi jātibhedato kusalādivasena catudhā. Kusalādināñ ca kāmāvacarādi-bhūmibhedato dvādasavidhaṃ¹ bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evay bhinne pan' ettha catubhūmakam pi kusala-

¹ Bm. dvādasadhā.

maggāṅgaṃ pañcavokāre sampayuttadhammānañ ceva citta-samutthānarūpassa ca t̥hapetvā rūpāvacaraṃ avasesaṃ āruppe sampayuttadhammānaṃ yeva maggapaccayena paccayo ti¹ sabbaṃ jhānapaccaye viya vitthāretabban ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Maggapaccayaniddeso nitthito.

19.

Sampayuttapaccayaniddese pāli uttānatthā² eva. Ayaṃ pana sampayuttapaccayo nāma sankhepato sabbe pi arūpino khandhā. Pabhedato pan' essa jātito kusalādīnaṃ bhūmito ca kāmāvacarādīnaṃ vasena anekadhā bhijjati ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evam bhinne pan' ettha catubbūmakesu³ pi kusalakkhandhesu eko khandho tiṇṇaṃ khandhānaṃ, tayo ekassa, dve dvinnan ti evaṃ sabbe pi aññamaññaṃ sampayuttapaccayena paccayo. Akusalavipāka-kiriya-khandhesu pi es' eva nayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Sampayuttapaccayaniddeso nitthito.

20.

Vippayuttapaccayaniddese rūpino dhammā arūpīnaṃ ti idan tāva hadaya vatthuno ceva cakkhundriyādīnañ ca vasena veditabbaṃ. Rūpadhammesu hi ete yeva cha koṭṭhāsā arūpakkhandhānaṃ vippayuttapaccayena paccayo⁴ honti. Rūpāyatanādayo pana ārammanādhammā kiñcāpi vippayuttadhammā, vippayuttapaccayā pana na honti. Kiñkāraṇā? Sampayogāsankāya abhāvato. Arūpino hi khandhā cakkhādīnaṃ vatthūnaṃ abbhantarato nikkhantā⁵ viya uppajjanti. Tattha āsankā hoti: kin nu kho, ete etehi

¹ S. omits.

² S. °nattham eva.

³ S. bhūmikesu.

⁴ S. vippayuttapaccayo.

⁵ Bm. nikkhamantā.

sampayuttā, udāhu vippayuttā ti? Ārammaṇadhammā pana vatthunissayena uppajjamānānaṃ ārammaṇamattā honti ti natthi tesu sampayegāsankā; iti sampayogāsankāya abbhāvato na te vippayuttapaccayā. Hadayavatthu-ādisu yeva¹ paṇ' āyaṃ vippayuttapaccayatā veditabbā. Vuttam pi c' etaṃ Pañhavāre: vatthu² kusalanāṃ khandhānaṃ vippayuttapaccayena paccayo; vatthu² akusalanāṃ khandhānaṃ vippayuttapaccayena paccayo; calikkhāyatanāṃ calikkhaviññāṇassa vippayuttapaccayena paccayo; sota-, ghāna-,³ jivhā-, kāyāyatanāṃ kāyaviññāṇassa vippayuttapaccayena paccayo; vatthu vipākāryākātānaṃ kiriyāryākātānaṃ khandhānaṃ vippayuttapaccayena paccayo ti.

Arūpino dhammā rūpīnaṃ ti idaṃ pana catunnaṃ khandhānaṃ vasena veditabbaṃ. Arūpadhammesu hi cattāro khandhā va saha-jāta-purejātānaṃ rūpadhammānaṃ vippayuttapaccayena paccayo honti. Nibbānaṃ pana, arūpam pi samānaṃ, rūpassa vippayuttapaccayo na hoti. Catūhi sampayogo, catūhi vippayogo ti hi vuttaṃ. Iti catunnaṃ arūpakkhandhānaṃ yeva vippayuttapaccayatā veditabbā. Vuttam pi c' etaṃ Pañhavāre; saha-jāta kusala khandhā citta mutthānānaṃ rūpānaṃ vippayuttapaccayena paccayo; pacchājātā kusala khandhā purejātassa inassa kāyassa vippayuttapaccayena paccayo; paṭisandhikkhaṇe vipākāryākātā khandhā kaṭattā rūpānaṃ vippayuttapaccayena paccayo; khandhā vatthussa vippayuttapaccayena⁴ paccayo ti. Evaṃ tāv' ettha pālivaṇṇanā veditabbā.

Ayaṃ pana vippayuttapaccayo nāma sankhepato pañcavokārabhave vattamānā rūpārūpadhammā. Tesu rūpaṃ vatthuno calikkhādīnaṃ ca vasena chadhā bhinnaṃ, arūpaṃ pañcavokārabhave uppannakusalākusala-vipākakiriyava-sena catudhā bhinnaṃ. Tassa⁵ bhūmito kāmāvacarādivasena catudhā ekadhā tidhā tidhā ti ekādasadhā bhedo hoti. Āruppavipākāṃ hi vippayuttapaccayo na hoti ti. Evam ettha nānappakārabhedato viññātabbo vinicchayo.

Evaṃ bhinne par' ettha pañcavokārabhave uppannaṃ

¹ Bm. eva.

² S. vatthup.

³ S. ghāna.

⁴ Bm. has only vatthussāti evaṃ . . .

⁵ S. Tattha.

catubhūmakam pi kusalaṃ akusalaṃ ca attanā-samuṭṭhāpita-cīttasamuṭṭhāna-rūpassa sahaajāta-vippayuttapaccāyena paccayo hoti.¹ Uppādaḥkhaṇaṃ pana atikkamitvā tṭhikkhaṇaṃ pattassa purejātassa catusamuṭṭhānika-tisamuṭṭhānikarūpakāyassa pacchajāta-vippayuttapaccāyena paccayo hoti.² Ettha catusamuṭṭhānikakāyo ti āhārasamuṭṭhānassa abhāvato Brahmāpārisajjādinaṃ kāyo vedītabbo. Kāmāvacara-rūpāvacaravipākaṃ pana pavatte cīttasamuṭṭhānassa paṭisandhiyaṃ kaṭattā³ rūpassa ca sahaajāta-vippayuttapaccāyena paccayo hoti. Lokuttaravipākaṃ cīttasamuṭṭhāna-rūpass' eva. Tividham pi paṇ' etaṃ purejātassa catusamuṭṭhānika-tisamuṭṭhānika-kāyassa pacchajāta-vippayuttapaccāyena paccayo. Tebhūmakam pi kiriyaṃ cīttasamuṭṭhānassa sahaajāta-vippayuttapaccāyena paccayo. Purejātassa catusamuṭṭhānika-tisamuṭṭhānika-kāyassa pacchajāta-vippayuttapaccāyena paccayo. Chadhā tṭhitesu pana rūpesu vatthurūpaṃ paṭisandhikkhaṇe kāmāvacara-rūpāvacaravipākānaṃ sahaajāta-vippayuttapaccāyena paccayo. Pavatte uppajjamānānaṃ catubhūmaka-kusalānaṃ akusalānaṃ dve pañca viññānavajjānaṃ tebhūmaka-vipākānaṃ tebhūmakakiriyānaṃ ca purejāta-vippayuttapaccāyena paccayo. Cakkhāyatanādini cakkhuviññānādinaṃ purejātavippayuttapaccāyena paccayo ti. Evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Vippayuttapaccāya-niddeso nīttito.

21.

- Atthipaccāyaniddese cattāro khandhā ti ādīhi sahaajāta-vasena atthipaccāyo nidditṭho. Cakkhāyatanaṃ ti ādīhi purejāta-vasena. Yaṃ rūpaṃ nissāya ti ettha sahaajāta-purejāta-vasena atthipaccāyo nidditṭho. Evam ayaṃ pāli sahaajāta-purejātānaṃ yeva atthipaccāyānaṃ vasena āgatā.

Pañhavāre pana : sahaajātaṃ, purejātaṃ, pacchajātaṃ, āhā-

¹ Bm. ti only.

² Bm. ti only, followed by an asterisk.

³ S. omits. Bm. has asterisk.

raṇḍ indriyaṇ ti imesaṇ vasena āgatatā pacchajāta-āhārin-driyavasena pi atthipaccayo labbhati.

Idha pana sāvasesavasena¹ desanā katā ti ayaṇ tāv' ettha pāḷivaṇṇanā.

Ayaṇ pana atthipaccayo nāma duvidho: aññamaññato, na aññamaññato² ca. Tattha aññamaññāy tividhaṇ: arūpaṇ arūpena, rūpaṇ rūpena, rūpārūpaṇ rūpārūpena. *Cattāro khandhā arūpino* ti ettha hi sabbacittuppati-vasena arūpaṇ arūpena vuttaṇ. *Cattāro mahābhūtā* ti ettha sabbasantati-vasena rūpaṇ rūpena, *okkantikkhaṇe nāma rūpaṇ* ti ettha paṭisandhikkhandhānañ ceva vatthuno ca vasena rūpārūpaṇ rūpārūpena vuttaṇ. Na aññamaññam pi tividhaṇ: arūpaṇ rūpassa, rūpaṇ rūpassa, rūpaṇ arūpassa. *Citta-cetasikā dhammā* ti ettha hi pañcavokāravasena arūpaṇ rūpassa vuttaṇ. *Mahābhūtā upādā-rupānaṇ* ti ettha sabbasantativasena rūpaṇ rūpassa, cakkhāyutanaṇ cakkhuviññānadhātuyā ti ādisu vatthārammanavasena rūpaṇ arūpassa atthipaccayo ti vuttaṇ. Api c' esa atthipaccayo nāma sankhepato khaṇattayapattay³ nāmañ ceva rūpañ ca vattamānā pañcakkhandhā ti pi vattuṇ vatṭati. So jātibhedato kusalākusalavipāka-kiriyarūpavasena pañca-dhā bhijjati. Tattha kusalo saha-jāta-pacchajātavasena duvidho hoti. Tathā akusalo vipāka-kiriyasankhāto ca. Tesu kusalo kāmāvacarādibhedena catudhā bhijjati. Akusalo kāmāvacaro va. Vipāko catubhūmakō. Kiriyasankhāto tibhūmakō. Rūpasankhāto atthipaccayo kāmāvacaro va. So pana saha-jāta-purejātavasena duvidho. Tattha pañca vatthūni ārammaṇāni ca purejātān' eva. Hadayavatthu saha-jātay vā hoti purejātay vā. Pañhavāre pana āgato āhāro indriyañ ca saha-jātādibheday na labbhati ti.⁴ Evam ettha nānappakārabhedato viññātabbo vinic-chayo.

Evay bhinne pan' ettha catubhūmakakusalo pi saha-jāto atthipaccayo pañcavokāre *eko khandho tiṇṇay khandhānaṇ* ti ādinā nayena aññamaññāy khandhānañ ceva citta-

¹ S. sāvasesena.

² Bm. °ppattay.

³ S. aññato, na aññato.

⁴ Bm. labhatiti.

samutthānarūpassa ca. Thapetvā pana rūpāvacarakusalaṃ avaseso¹ āruppe sampayutta-khandhānaṃ yeva sahaajāta-kusalo atthipaccayena paccayo hoti. Catubhūmako pan' esa pañcavokāre catusamutthānika-tisamutthānika-kāyassa pacchājāto kusalo atthi-¹ paccayo hoti. Akusale pi es' eva nayo. So pi hi pañcavokāre sampayutta-khandhānaṃ ceva cittasamutthānarūpassa ca catuvokāre sampayutta-khandhānaṃ yeva sahaajāta kusalo atthipaccayena paccayo. Pañcavokāre catusamutthānika - tisamutthānikakāyassa pacchājāta kusalo atthipaccayena paccayo. Vipākato pana kāmāvacararūpāvacaro atthipaccayo niyamen' eva paṭisandhikkhaṇe khandhānaṃ ceva kaṭattā rūpassa ca sahaajāta-atthipaccayena paccayo. Pavatte pana sampayuttakhandhānaṃ ceva cittasamutthānarūpassa ca sahaajāta-atthipaccayena paccayo. Thitippattassa catusamutthānika - tisamutthānikakāyassa pacchājāta - atthipaccayena paccayo. Arūpāvacaravipāko pana āruppe uppannalokuttaravipāko ca attanā sampayuttakhandhānaṃ yeva sahaajāta-atthipaccayena paccayo. Pañcavokāre lokuttaravipāko sampayuttakhandhānaṃ ceva cittasamutthānarūpassa ca sahaajāta-atthipaccayena paccayo. Catusamutthānika-tisamutthānikakāyassa pacchājāta-atthipaccayena paccayo. Kiriya rūpāvacaro atthipaccayo sampayutta-khandhānaṃ ceva citta-samutthānarūpassa ca sahaajāta-atthipaccayena paccayo. Catusamutthānika-tisamutthānikakāyassa pacchājāta-atthipaccayena paccayo. Kāmāvacara²-rūpāvacaro pana āruppe sampayuttakhandhānaṃ ceva pañcavokāre cittasamutthānarūpassā pi sahaajāta-atthipaccayena paccayo. Catusamutthānika-tisamutthānikakāyassa pacchājāta-atthipaccayena paccayo. Rūpasankhāto pana atthipaccayo sahaajāto, purejāto, āhāro, indriyaṇaṃ ti catubbidho. Tattha sahaajātarūpa - atthipaccayo catusamutthānavasena catudhā tiṭṭhati.³ Tattha kamma-samutthāno ekaṃ⁴ mahābhūtaṃ tiṇṇaṃ mahābhūtānaṃ, tiṇi ekassa, dve dvinnāṃ, mahābhūtā upādā-rūpanaṃ ti

¹ Bm. *addh* paccayena.² Bm. °vacarā.³ Bm. *thito*.⁴ S. *omits*, but inserts sahaajāta-rūpa-atthipaccayo.

evaṃ sahaajāta-atthipaccayena paccayo hoti. Patīsandhikkhaṇe vatthurūpaṃ¹ kāmāvacara-rūpāvacaravipākakkhandhānaṃ sahaajāta-atthipaccayena paccayo hoti. Tesāṃ pi tisamuṭṭhānikarūpaṃ ekaṃ mahābhūtaṃ tinnāṃ mahābhūtānaṃ, tīpi ekassa, dve dvinnāṃ, mahābhūtānaṃ, upādā-rūpānaṃ ti evaṃ sahaajāta-atthipaccayena paccayo hoti. Purejāta - atthipaccayo pana vatthupurejāta - ārammaṇapurejātavasena duvidho hoti. So duvidho pi heṭṭhā purejātapaccaye vuttanayen' eva yojetvā gahetabbo. Āhāra-atthipaccayo pi heṭṭhā kabalinkārāhārapaccaye yojitanayen' eva yojetabbo.

Idha paṇ' esa attano aniruddhakkhaṇe paccayabhāvena atthipaccayo ti vutto. Rūpa-jīvitindriyam pi heṭṭhā indriye rūpa-jīvitindriyayojanāyaṃ vuttanayen' eva gahetabbaṃ.²

Idha pana tam pi attano aniruddhakkhaṇe yeva paccayabhāvena atthipaccayo ti vuttan ti evam ettha paccayuppannato pi viññātabbo vinicchayo ti.

Atthipaccayaniddeso nīṭṭhito.

22.

Natthipaccayaniddese *samanantarāniruddho*³ ti aññena cituppādena anantarikā butvā samanantarāṃ niruddhō.³ *Paccuppannānaṃ*⁴ ti paccayuppannānaṃ. Iminā natthipaccayassa okāsadānatṭhena natthipaccayabhāvaṃ sādheti. Purimesu hi nirodhavasena pacchimānaṃ pacchimānaṃ⁵ pavattanokāsaṃ adentesu tesāṃ [adentesu⁶] paccayuppannabhāvo⁷ na siyā ti. Ayam ettha pālivaṇṇanā.

Sesaṃ sabbaṃ anantarapaccaye vuttanayen' eva veditaḥ. Paccayalakkhaṇam eva h' ettha nānaṃ. Paccayānaṃ pana paccayuppannānaṃ ca nānākaraṇaṃ natthi. Kevalaṃ pana tattha cakkuviññādhātu taṃ-sampayuttakā ca dhammā maṇodhātuyā ti ādinā nayena paccayā ca paccayuppannā ca sarūpato dassitā.

¹ S. rūpānaṃ.

³ Bm. niruddhā. Above, p. 7.

⁵ Bm. omits.

² Bm. yojetabbaṃ.

⁴ Bm. paṭuppannānaṃ.

⁷ Bm. paṭuppannaṃ.

⁶ Bm. omits.

Idha paṇa samanantara-niruddhā citta-cetasikā dhammā paccayuppannānaṃ¹ citta-cetasikānaṃ dhammānaṃ ti sabbe pi te nirodhuppadavasena sāmaññāto dassitā ti.

Natthipaccayaniddeso nittihito.

23.

Vigatapaccayaniddese samanantaravigatā ti samanantaram eva vigatā. Iminā vigatapaccayassa vigacchamāna-bhāven'² eva paccayabhāvaṃ dasseti ti natthipaccayassa ca imassa ca vyañjanamatte yeva nānattaṃ, na atthe ti.

Vigatapaccayaniddeso nittihito.

24.

Avigatapaccayaniddese cattāro khandhā ti ādinaṃ sabbā-kārena atthipaccayaniddese vuttanayen' eva atthe veditabbo. [Tattha anekadhammānaṃ eka-paccayabhāvato ti etesu hi ṭhapetvā,³] imassā pi hi paccayassa atthipaccayena saddhiṃ vyañjanamatte yeva nānattaṃ, na atthe ti.

Avigatapaccayaniddeso nittihito.

III.

Idāni evaṃ uddesa-middesato⁴ dassitesu imesu catuvīsatiyā-paccayesu ñānacārassa visadabhāvatthaṃ (1) aneka-dhammānaṃ ekapaccayabhāvato, (2) ekadhammassa aneka-paccayabhāvato, (3) ekapaccayassa aneka-paccayabhāvato, (4) paccayasabhāgato, (5) paccayavisabhāgato, (6) yugala-kato, (7) janakājanakato, (8) sabbatṭhānikāsabbatṭhānikato, (9) rūpaṃ rūpassā ti ādi vikappato, (10) bhavabhedato ti imesaṃ dasannaṃ padānaṃ vasena pakīṇakavinicchayo veditabbo.

¹ Bm. paṭuppannānaṃ.

³ Bm. omits from Tattha.

² S. viggacchanabhāven'.

⁴ S. uddesato only.

Tattha (1) *anekadhammanāṇaṃ ekapaccayabhāvato* ti etesu hi, ṭhapetvā kammapaccayaṇaṃ, avasesesu tevīsatiyā-paccayesu anekadhammā ekeko¹ paccayo honti. Kammapaccayo pana eko cetanādhhammo yevā ti. Evaṇ tāv' ettha anekadhammanāṇaṃ ekapaccayabhāvato viññātabbo² vinicchayo veditabbo.

(2) *Ekadhammassa anekapaccayabhāvato* ti hetupaccaye tāva amoho ekadhammo.³ So purejāta-kammāhāra-jhānapaccayo va na hoti; sesānaṃ viśatiyā paccayānaṃ vasena paccayo hoti. Alobhādosā indriya-maggapaccayā pi na honti; sesānaṃ aṭṭhārasannaṃ paccayānaṃ vasena paccayo honti. Lobhadosamohā vipākappaccayo⁴ pi na honti; sesānaṃ sattarasannaṃ paccayānaṃ vasena paccayo honti. Doso adhipatipaccayo pi na hoti; sesānaṃ soḷasannaṃ paccayānaṃ vasena paccayo hoti.

Ārammaṇapaccaye rūpāyatanāṃ cakkhuvīññāṇadhātuyā ārammaṇa-purejāta-atthi-avigatavasena catudhā paccayo. Tatthā manodhātuyā ahetukamanovīññāṇadhātuyā ca. Sahetukāya pana ārammaṇādhipati-ārammaṇūpanissaya-vasenā pi paccayo hoti. Iminā nayena sabbesaṃ ārammaṇapaccayadhammanāṇaṃ anekapaccayabhāvo veditabbo.

Adhipatipaccaye ārammaṇādhipatino ārammaṇapaccaye vuttanayena⁵ anekapaccayabhāvo veditabbo. Sahajāta-dhipatisu vīmaṇsā amohaḥetu viya viśatidhā paccayo hoti. Chando hetu - purejāta - kamma - āhāra - indriya - jhāna-maggapaccayo na hoti; sesānaṃ sattarasannaṃ paccayānaṃ vasena paccayo hoti. Cittaṃ hetu-purejāta-kamma-jhāna-maggapaccayo na hoti; sesānaṃ ekūnavīsatiya-paccayānaṃ vasena paccayo hoti. Viriyaṃ hetu-purejāta-kammāhāra-jhānapaccayo na hoti; sesānaṃ ekūnavīsatiyā vasena paccayo hoti.

Anantarapaccaye cakkhuvīññāṇadhātū ti ādinā nayena vuttesu catūsu khandhesu vedanākkhandho hetu-purejāta-kammāhāra-maggapaccayo na hoti; sesānaṃ ekūnavīsatiyā

¹ Bm. ekato.

² Bm. omīta.

³ Bm. eko.

⁴ So both S. Bm.

⁵ Bm. nāyena' eva.

vasena paccayo hoti. Saññākkhandho indriya-jhānapaccayo pi na hoti; sesānaṃ sattarasannaṃ vasena paccayo hoti. Sankhārakkhandhe hetu hetupaccaye vuttanayena, chanda-viriyāni adhipatipaccaye vuttanayen' eva paccayo honti. Phasso hetu-purejāta-kamma-indriya-jhāna-magga paccayo na hoti, sesānaṃ aṭṭhārasannaṃ vasena paccayo hoti. Cetanā hetu-purejāta-indriya-jhāna-maggapaccayo na hoti; sesānaṃ ekūnavīsatiyā vasena paccayo hoti. Vitakko hetu-purejāta-kammāhārindriya-paccayo na hoti; sesānaṃ ekūnavīsatiyā vasena paccayo hoti. Vicāro maggapaccayo pi na hoti; sesānaṃ aṭṭhārasannaṃ vasena paccayo hoti. Pīti tesāṃ yeva aṭṭhārasannaṃ vasena paccayo hoti. Cित्तेkaggatā hetu-purejāta-kammāhārapaccayo na hoti; sesānaṃ vīsatiyā vasena paccayo hoti. Saddhā hetu-purejāta-kammāhāra-jhāna-maggapaccayo na hoti; sesānaṃ aṭṭhārasannaṃ vasena paccayo hoti. Sati tehi ceva maggapaccayena cā ti ekūnavīsatiḍhā¹ paccayo hoti. Jivitindriyaṃ sandhāya vuttānaṃ aṭṭhārasannaṃ vasena paccayo hoti. Hirottappaṃ tato indriyapaccayaṃ apanetvā sesānaṃ sattarasannaṃ vasena paccayo hoti. Tathā kāyapassaddhā tīni yugalakāni.² 'Yevāpanakesu'³ adhimokkhamanasikāra-tatramajjhataṭṭhākaruṇā-muditā ca. Viratiyo pana tehi ceva maggapaccayena cā ti aṭṭhārasadhā paccayo honti. Micchādītṭhi tato vipākapaccayaṃ apanetvā sattarasadhā, micchāvācā-kammantājivā tehi ceva kammāhārapaccayehi cā ti ekūnavīsatiḍhā.⁴ Ahirikaṃ anottappaṃ māno thīnaṃ middhaṃ uddhaccaṃ ti⁵ ime hetu-purejāta-kamma-vipākāhāra-indriya-jhāna-maggapaccayā na honti; sesānaṃ pana soḷasannaṃ paccayānaṃ vasena paccayo honti. Vicikicchā-issā-maccariyakukkuccāni tato adhipatipaccayaṃ apanetvā pannarasadhā. Viññānakkhandhassa adhipatipaccaye [vuttanayen' eva⁵] anekapaccayabhāvo veditabbo.

Samanantarapaccaye pi es' eva nayo.

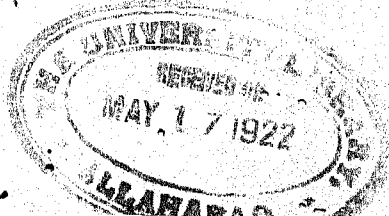
¹ Bm. S. °vīsatiyā.

² Bm. yugalakāni; Dhs. §§ 40 ff.

³ Cf. Asl. 181 f.

⁴ S. °vīsatiyā.

⁵ Bm. omits phrase.



Sahajātapaccaye catusu tāva khandhesu ekekassa dhammassa anekapaccayabhāvo vuttanāyena¹ eva veditabbo. Cattāri mahābhūtāni ārammaṇa¹-ārammaṇādhipati-sahajāta-aññaṃañña-nissaya-upanissaya-purejāta-atthi-avigatavasena navadhā paccayo honti. Hadayavatthu² tesāṃ ceva vippayuttassa ca vasena dasadhā paccayo hoti.

Aññaṃaññapaccaye apubbaṃ natthi.

Nissayapaccaye cakkhāyatanādīni ārammaṇa-ārammaṇādhipati-nissaya-upanissaya-purejāta-indriya-vippayutta-atthi-avigatavasena navadhā paccayo honti.

Upanissaye apubbaṃ natthi.

Purejātapaccaye rūpa-sadda-gandha-rasāyatanāni ārammaṇa-ārammaṇādhipati-upanissaya-purejāta-atthi-avigatavasena chadhā paccayo honti.

Ettakan ev' ettha apubbaṃ pacchājātādisu apubbaṃ natthi.

Āhārapaccaye kabalīkārāhāro ārammaṇa-ārammaṇādhipati-upanissaya-āhāra-atthi-avigatavasena chadhā paccayo hoti.

Indriyādisu apubbaṃ natthi. Evam ettha ekadhammassa anekapaccayabhāvato pi viññātabbo vinicchayo.

(3) *Ekapaccayassa anekapaccayabhāvato* ti hetupaccayādisu yassa kassaci ekassa paccayassa yen' ākārena, yen' atthena, yo paccayuppannānaṃ paccayo hoti, taṃ ākāraṃ, taṃ atthaṃ avijahitvā va aññehi pi yeh' ākārehi, yehi atthehi so tasmīṃ yeva khane tesāṃ dhammānaṃ anekapaccayabhāvaṃ gacchati. Tato anekapaccayabhāvato tassa vinicchayo veditabbo ti attho, seyyathidaṃ : amoho hetupaccayo. So hetupaccayattaṃ³ avijahanto va adhipati-sahajāta-aññaṃañña-nissaya-vipāka-indriya-magga-sampayutta-vippayutta-atthi-avigatānaṃ vasena aparehi pi ekādasah' ākārehi anekapaccayabhāvaṃ gacchati. Alobha-adosā tato adhipati-indriya-maggapaccaye tayo apanetvā sesānaṃ vasena anekapaccayabhāvaṃ gacchanti. Idaṃ vipāka-hetuso yeva labbhati. Kusalakiriyesu pana vipākappaccu-

¹ S. omits.

² S. °vatthuy.

³ S. °atthay; so below.

yatā pariḥāyati. Lobhadosamohā te tayo vipākañ cā ti cattāro apanetvā sesānaṃ vasena anekapaccayabhāvaṃ gacchanti.

Ārammanapaccayo taṃ ārammanapaccayattaṃ avijahantaṃ yeva ārammañādhipati-nissaya-upanissaya-purejāta-vippayutta-atthi-avigatānaṃ vasena aparehi pi sattaḥ' ākārehi anekapaccayabhāvaṃ gacchati. Ayam ettha ukkatthaparicchedo. Arūpadhammānaṃ pana atitānāgatānaṃ vā rūpadhammānaṃ ārammanapaccayabhāve sati, ārammañādhipati-ārammaṇūpanissayamattaṃ yeva uttariṃ labbhati.¹

Adhipatipaccaye vīmaṃsā amohasadisā. Chando adhipatipaccayo² adhipatipaccayattaṃ avijahanto va saha-jāta-añña-mañña-nissaya-vipāka-sampayutta-vippayutta-atthi-avigatānaṃ vasena aparehi pi aṭṭhaḥ' ākārehi anekapaccayabhāvaṃ gacchati. Viriyaṃ tesaṃ ceva indriya-magga-paccayānaṃ cā ti imesaṃ vasena aparehi pi dasaḥ' ākārehi anekapaccayabhāvaṃ gacchati. Cittaṃ tato maggapaccayaṃ apanetvā āhārapaccayaṃ pakkhīpitvā imesaṃ vasena adhipatipaccayato uttariṃ³ dasaḥ' ākārehi anekapaccayabhāvaṃ gacchati. Ārammañādhipatino pana heṭṭhā ārammanapaccaye vuttanāyena' eva anekapaccayabhāvo vedītabbo.

Anantara-samanantarapaccayā anantara-samanantara-paccayattaṃ avijahantā va upanissaya-kamma-āsevana-natthi-vigatānaṃ vasena aparehi pi pañcaḥ' ākārehi anekapaccayabhāvaṃ gacchanti. Ariyamaggacetanā yeva c' ettha kammappaccayattaṃ labhati, na sesadhammā.

Sahajātapaccayo saha-jātapaccayattaṃ avijahanto va hetu-adhipati-añña-mañña-nissaya-kamma-vipāka-āhāra-indriya-jhāna-magga-sampayutta-vippayutta-atthi-avigatānaṃ vasena aparehi pi cūddasaḥ' ākārehi anekapaccayabhāvaṃ gacchati. Ayam pi ukkatthaparicchedo. Vatthu saha-jātādīnaṃ pana vasena' ettha hetupaccayādīnaṃ abhāvo pi vedītabbo.

Añña-maññapaccaye pi es' eva nayo.

¹ Bm. uttarilabbhati. ² S. omits "paccayo adhipati". ³ Bm. uttari.

. Nissayapaccayo paccayattaṃ¹ avijahanto va catuṇvisatiyā paccayesu attano paccayattaṃ¹ ceva anantara-samanantara-pacchājāta-āsevana-natthi-vigatapaccaye ca cha apanetvā sesānaṃ vasena aparehi pi sattarasah' ākārehi anekapaccayabhāvaṃ gacchati. Ayam pi ukkatthaparicchedo va. Vatthu nissayādīnaṃ pana vasen' ettha hetupaccayādīnaṃ abhāvo veditabbo.

Upanissayapaccaye ārammaṇūpanissayo ārammaṇādhipati sadiso. Anantarūpanissayo anantarūpanissayapaccayattaṃ² avijahanto va anantara-samanantara-kamma-āsevana-natthi-vigatānaṃ vasena aparehi pi chahi ākārehi anekapaccayabhāvaṃ gacchati. Ariyamāggaetanā yeva c'ettha kammapaccayattaṃ labhati. Na sesadhammā pakatūpanissayo va purejātapaccayo attano purejātapaccayattaṃ avijahanto va ārammaṇa-ārammaṇādhipati-nissaya-upanissaya-indriya-vippayutta-atthi-avigatānaṃ vasena aparehi pi atthah' ākārehi anekapaccayabhāvaṃ gacchati. Ayam pi ukkatthaniddeso va. Ārammaṇa-purejāte pan' ettha nissaya-indriya-vippayutta-paccayatā na labhati. Ito uttarim pi labbhamānālabbhamānaṃ³ veditabbaṃ.

Pacchājātapaccayo⁴ attano pacchājātapaccayabhāvaṃ avijahanto va vippayutta-atthi-avigatānaṃ vasena aparehi pi tih' ākārehi anekapaccayabhāvaṃ gacchati.

Āsevanapaccayo āsevanapaccayattaṃ avijahanto va anantara-samanantarūpanissaya-natthi-vigatānaṃ vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaṃ gacchati.

Kammapaccayo kammapaccayattaṃ avijahanto va ekakkhaniko tāva saha-jāta-añña-mañña-nissaya-vipāka-āhārasampayutta-vippayutta-atthi-avigatānaṃ vasena aparehi pi navah' ākārehi anekapaccayabhāvaṃ gacchati. Nānākkhaniko upanissayanantara⁵-samanantara-natthi-vigatānaṃ vasena aparehi pi pañcah' ākārehi anekapaccayabhāvaṃ gacchati. Vipākapaccayo vipākapaccayattaṃ avijahanto va hetu-adhipati-sahajāta-añña-mañña-nissaya-kamma-āhāra-indriya-jhāna-magga-sampayutta-vippayutta-atthi-vigatā-

¹ S. nissayaṭṭhaṃ. ² S. °upanissayaṭṭhaṃ. ³ S. °labbhamānānaṃ.

⁴ S. paccaye.

⁵ Bm. upanissaya-anantara.

naṃ vaṣeṇa aparehi pi cuddasāh' ākārehi anekapaccayabhāvaṃ gacchati.

Āhārapaccaye kabalinkāro āhāro āhārapaccayattaṃ avijahanto va atthi-avigatānaṃ vaṣeṇa aparehi pi dvih' ākārehi anekapaccayabhāvaṃ gacchati. Sesā tayo āhārapaccayattaṃ avijahantā va yathānurūpaṃ adhipati-sahajāta-aññamañña-nissaya - kamma - vipāka - indriya - sampayutta - vippayutta-atthi-avigatānaṃ vaṣeṇa aparehi pi ekādasah' ākārehi anekapaccayabhāvaṃ gacchanti.

Indriyapaccaye rūpino pañcendriyā indriyapaccayattaṃ avijahantā va nissaya-purejāta-vippayutta-atthi-avigatānaṃ vaṣeṇa aparehi pi pañcah' ākārehi anekapaccayabhāvaṃ gacchanti. Rūpajivitindriyam pi indriyapaccayattaṃ avijahantaṃ yeva atthi-avigatavaṣeṇa aparehi pi dvih' ākārehi anekapaccayabhāvaṃ gacchati. Arūpino indriyāni pi yathānurūpaṃ indriyapaccayattaṃ avijahantān' eva hetu-adhipati - sahajāta - aññamañña - nissaya - vipāka - āhāra - jhāna-magga - sampayutta - vippayutta-atthi - avigatānaṃ vaṣeṇa aparehi pi terasah' ākārehi anekapaccayabhāvaṃ gacchanti.

Jhānapaccayo jhānapaccayattaṃ avijahanto va yathānurūpaṃ sahajāta-aññamañña-nissaya-vipāka-indriya-magga-sampayutta-vippayutta-¹-atthi-avigatānaṃ vaṣeṇa aparehi pi dasah' ākārehi anekapaccayabhāvaṃ gacchati.

Maggapaccayo maggapaccayattaṃ avijahanto va yathānurūpaṃ jhānapaccaye vuttānaṃ dasannaṃ hetu-adhipatīnañ cā ti imesaṃ vaṣeṇa aparehi pi dvādasah' ākārehi anekapaccayabhāvaṃ gacchati.

Sampayuttapaccayo sampayuttapaccayattaṃ avijahanto va yathānurūpaṃ hetu-adhipati-sahajāta-aññamañña-nissaya-kamma-vipāka-āhāra-indriya-jhāna-magga-atthi-avigatānaṃ vaṣeṇa aparehi pi terasah' ākārehi anekapaccayabhāvaṃ gacchati.

Vippayuttapaccayo vippayuttapaccayattaṃ avijahanto va anantara-samanantara-āsevana-sampayutta-natthi-vigata-sankhāte cha paccaye apanetvā sesānaṃ vaṣeṇa yathānurūpaṃ aparehi pi sattarasah' ākārehi anekapaccayabhāvaṃ

¹ S. omits.

gacchati. Tattha rūpassa ca arūpassa ca paccaya vibhāgo veditabbo.

Atthipaccayo atthipaccayattaṃ avijahanto va anantara-samanantara-āsevana-natthi-vigatasankhāte pañca paccaye apanetvā sesānaṃ vasena yathānurūpaṃ aparehi pi¹ atthā-rasaḥ' ākārehi anekapaccayabhāvaṃ gacchati.

Natthipaccaya-vigatapaccayā anantarapaccayasadisā.

Avigatapaccayo atthipaccayasadiso yevā ti. Evam ettha ekapaccayassa anekapaccayabhāvato pi viññātabbo vinicchayo.²

(4) *Paccayasabhāgato* ti etesu hi catuvīsatiyā paccayesu anantara-samanantara-anantarūpanissaya-āsevana-natthi-vigatā sabhāgā. Tathā ārammana-ārammaṇādhipati-ārammaṇūpanissayā ti iminā upāyen' ettha paccayasabhāgato pi viññātabbo vinicchayo.

(5) *Paccaya visabhāgato* ti purejātapaccayo pan' ettha pacchājātapaccayena visabhāgo. Tathā sampayuttapaccayo vippayuttapaccayena; atthipaccayo natthipaccayena; vigatapaccayo avigatapaccayenā ti iminā upāyen' ettha paccaya-vibhāgato viññātabbo vinicchayo.

(6) *Yugalakato*³ ti etesu ca atthasarikkhatāya saddasa-rikkhātāya kālapaṭipakkhatāya hetuphalakāya aññamañña-paṭipakkhatāya ti imehi kāraṇehi yugalakato³ viññātabbo vinicchayo. Anantara-samanantarāhi atthasarikkhatāya ekaṃ yugalakaṃ⁴ nāma. Nissayūpanissayā saddasarikkhatāya, purejāta-pacchājātā kālapaṭipakkhatāya. Kammapaccaya⁵-vipākapaccayā hetuphalatāya sampayutta-vippayutta-paccayā aññamañña-paṭipakkhatāya ekaṃ yugalakaṃ⁴ nāma. Tathā atthi-natthi-paccayā vigatāvigatapaccayaṃ cā ti evam ettha yugalakato pi viññātabbo vinicchayo.

(7) *Janakājanakato* ti etesu ca anantara-samanantarā-nantarūpanissaya-pakatūpanissaya-sevanapaccayā nānāk-

¹ Bm. omits.

² Bm. (here only) vinicchayo veditabbo.

³ S. yugalato.

⁴ S. yugalaṃ.

⁵ S. paccayā.

khaṇiḷo kammappaccayo natthi-vigatapaccayā ti ime paccayā janakā yeva, na ajanakā. Pacchājātapaccayo kevalaṇ upatthambhako yeva, na janako. Sesā janakā ca ajanakā ca upatthambhakā cā ti attho. Evam ettha janakājanakato pi viññātabbo vinicchayo.

(8) *Sabbatthānikāsabbatthānikato* ti etesu ca saha-jāta-nis-saya-atthi-avigatapaccayā sabbatthānikā nāma. Sabbesaṇ sankhatāṇaṇ rūpārūpadhammāṇaṇ ṭhānabhūtā kāraṇabhūtā ti attho. Etehi vinā uppajjamāno ekadhammo pi natthi ti. Ārammaṇa-ārammanādhipati-anantara-samanantarānantarūpanissaya-pakatūpanissaya-purejāta¹-āsevana-sampayutta-atthi²-natthi-vigatapaccayā asabbatthānikā nama, na sabbesaṇ rūpārūpadhammāṇaṇ ṭhānabhūtā. Arūpakkhandhāṇaṇ yeva pana ṭhānabhūta kāraṇabhūtā ti attho. Arūpadhammā yeva hi etehi uppajjanti, na rūpadhammā. Purejāta-² pacchājātā pi asabbatthānikā, arūpā³ rūpāṇaṇ³ yeva yathākkamena² paccayabhāvato. Vuttā va sesā pi² ekaccāṇaṇ⁴ rūpārūpadhammāṇaṇ uppatti hetuto na sabbatthānikā ti. Evam ettha sabbatthānikāsabbatthānikato pi viññātabbo vinicchayo.

(9) *Rūpaṇ rūpassā ti adī vikappato* ti etesu ca catuvīsatiyā paccayesu ekapaccayo pi ekantena rūpam eva hutvā rūpass' eva paccayo nāma natthi, ekantena pana rūpam eva¹ hutvā arūpass' eva paccayo nāmā ti atthi.

Kataro pan' eso ti? Purejātapaccayo. Purejātapaccayo hi ekantena rūpam eva hutvā arūpass' eva paccayo ti.⁵ Ekantena rūpam eva hutvā rūpārūpass' eva paccayo nāmā ti pi natthi, ekantena pana arūpaṇ hutvā arūpass' eva paccayo nāma atthi.

Kataro pan' eso ti? Anantara-samantara-āsevana-sampayutta-natthi-vigatavasena chabbidho.⁶ So hi sabbo pi⁷ ekantena arūpam eva hutvā arūpass' eva paccayo hoti.

¹ Bm. omits.

² S. omits.

³ S. rūpāṇaṇ only.

⁴ S. ekakkhandhāṇaṇ.

⁵ S. hoti.

⁶ S. adds hoti.

⁷ S. sabbehi pi.

Ekantena arūpam eva hutvā pi¹ ekantena rūpass' eva paccayo nāmā ti pi atthi.

Kataro pan' eso ti? Pacchājātapaccayo. So hi ekantena arūpaṃ hutvā rūpass' eva paccayo hoti, ekantena pana arūpadhammo va hutvā rūpārūpanaṃ paccayo, pi atthi.

Kataro pan' eso ti? Hetu-kamma-vipāka-jhāna-magga-vasena pañcavidho. So hi sabbo pi ekantena arūpam eva hutvā rūpadhammānam pi arūpadhammānam pi paccayo hoti. Ekantena rūpārūpam eva hutvā rūpass' eva paccayo nāmā ti pi natthi; arūpass' eva pana hoti.

Kataro pan' eso ti? Ārammaṇapaccayo cēva upanissaya-paccayo ca. Idaṃ hi dvayaṃ² ekantena rūpārūpam eva hutvā arūpass' eva paccayo hoti. Ekantena rūpārūpam eva hutvā pana rūpārūpass' eva paccayo nāmā ti pi atthi.

Kataro pan' eso ti? Adhipati-sahajāta-aññamañña-nissaya-āhāra-indriya-vippayutta-atthi-avigatavasena nava-vidho. So hi sabbo pi ekantena rūpārūpam eva hutvā rūpārūpass' eva paccayo hoti ti. Evam ettha rūpārūpassā ti ādi vikappato pi viññātabbo vinicchayo.

(10) *Bhavavedato* ti imesu pana catuvīsatiyāpaccayesu pañcavokārabhave tāva na koci paccayo na labbhati nāma. Catuvokārabhave pana tayo purejāta - pacchājāta - vippayuttapaccaye apanetvā sesā ekavīsatiṃ eva labbhanti. Ekavokārabhave sahajāta - aññamañña - nissaya - kamma-indriya-atthi-avigatavasena satt' eva labbhanti. Bāhire pana anindriyabaddharūpe sahajāta-aññamañña-nissaya-atthi-avigatavasena pañc' eva labbhanti ti. Evam ettha bhavabhedato pi viññātabbo vinicchayo.

PACCAYANIDDHESAVĀRAVAṆNANĀ NIṬṬHITĀ.

¹ S. omits.

² S. yaṃ yaṃ.

